

GODLY
Prayers and Me-
ditations, made and
gathered by Iohn Field,
Minister of Gods holy
worde,

*For the use of private
families, and sundry
other persons, ac-
cording to their di-
vers particuler states
and occasions.*

Pray continually.

LONDON
Printed for Iohn
Harrison, dwelling
in Paternoster rowe
at the Anker.

1601.

SION COLLEGE
LIBRARY.

To the Right Ho-
nourable and my very good
Lorde, the Earle of Warwick, one
of the Lords of her Maiesties most honou-
rable prime Councell, and to the vertuous and godly
Lady his wife, Iohn Field, their humble and
faithfull seruant, wisheth increase of grace,
and all spiritmall blessing in Iesus
Christ.



It is not long since
(right Honourable) that
I was so bolde vnder
your Honours name,
to publish a litle booke
of a few prayers, made
by that worthy man
of God, Maister Iohn Calvin, together
with some Meditations and prayers of
mine owne. But now that impressi-
on being all gone, the Printer hath beene ear-
nestly in hand with me, that I should visite
mine own prayers againe, omitting these
other of Maister Caluins for a more iust
volume, to the end they might be publi-
shed now againe for the profit and com-
fort of the Church of God. But alack, the
time hath beene so short, and my busines
so great, partly in regarde of my ministry,
and other seruices of the Church, that I
haue had no conuenient leysure so to re-
uise

The Epistle

visite them as I wou'd, nor to adde those necessary things that I had in my purpose. Onely I haue a little altered the order, and as I am perswaded, bettered it, making it more easie for the reader. For the matter I haue left it as it is, till GOD shall giue more leisure. In meane time, I most humbly beseech your honours to take in good part these poore traualles of mine. I knowe that it is an impossible thing to sette downe all prayers that are needfull, for the occasions are infinite, the meditation wh^{ch} flow from the spyrite of God are without end, and therefore who can sette downe that, that is fit for all persons, for all times and places. And yet I confesse there must bee both publique prayers and priuate: publique for the whole Church of God, and priuate for particuler persons, according to the particuler occasions that God shall offer vnto them. And in publique it is very hard that there should bee such a forme set downe, as should fall out to be fitte for all times, and therefore God hath appointed, that the minister of the Gospel, whom he hath sent as his messenger to instruct the people concerning his worship, that he should ioyne with doctrine and administration of the Sacraments, the publique calling vpon the name of God: wherⁱⁿ is com-
prehended

Dedicatorie.

prehended the confession of sins, giuing of thanks for benefites, and adioyning of our prayers and holye petitions wth the Church of God. True it is, that hee will not onely be called vpon privately of euery one by himselfe, but also, (that being a part of the worshippe that he hath appointed) he will be called vpon publique-ly of the whole Church. And this is necessary as well to set out his owne glory, as also for our consolation; to the ende that we might not doubt that we are heard of him, and that hee granteth our requests, both when wee call vpon him for our selues, as also for others, especially when wee call vpon him in faith, leaning vpon his excellent promises which hee hath made, not onely to the whole church, but to euery particular member.

And first concerning the Church, wee haue made a promise, Math. 18, verse. 19, 20. *Again I say vnto you, that if two of you shall agree, upon earth, vnder heaven, thing they shall desire, it shall be done vnto them of my Father which is in heauen. For where two or three are gathered together in my name, there am I in the midst of them.*

Now concerning giuing of thanks and celebrating the name of God, this is promised vnto God of the Prophet as a special worship, Psalm, 12, verse, 13. *I will*

The Epistle

praise thee in the midst of the congregation, I will shew forth thy name unto my brethren, and againe, verie, 16. My praise shall be of thee in a great congregation, and I will paye my vowes before them that feare him. Furthermore, it is commaunded in the first Epistle to the Corinthians, chapter 14. verie 16. When thou blest with the spirit, thou shalt bee that occupieth the room of the vnlearned, say Amen, at the giuing of thanks, for he knoweth not what thou sayest. And againe, In the first of Timothy, chapter 3. Exhort therefore, that before all things, supplicati ons, prayers, intercessions, and giuing of thanks bee made for all men for Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlinesse and benighe, verie, 1. 2.

Nowe if any will except against publique prayer, that which our Saviour alledgeth in the 6. of Mathew, against the hypocrites that pray in the corners of the streetes, & in publique meetings, he must vnderstand that Christ condemneth not publique prayers, but vaine glory, hypocricie, and ostentation, because in these things they sought to boast themselves, and not to behaue themselves as in Christes presence. For as in publique prayers, we must take heede of an hypocritall presence, of neglect and contempt of the presence of God,

Dedicatorie.

God, of much babling serving not to edification: so in private prayer we must seeke to be secrete wih our God, we must cast off all selfe opinion of our selves, and become humble beggers, to seeke for the graces and giftes of his spirite from his hands. That such inuocation both publique and private, is necessary, it may further appeare by these reasons. First, because it is a principall part of his worship, due to him alone, forasmuch as he is the fountaine & first author of all good things to all men, then becau'e it is onely proper to him to heare and helpe all.

The second reason is, because hee hath appointed this to bee the onely manner, whereby all his elect shall obtaine fauour and all other his mercies, calling vppon him with that earnest desire of minde in the name of Christ, & for Christ his sake, according to his commandement and promise for such things as wee lacke, and giuing him thanks for such benefits as we haue receiued. Lastly, it is a testimony of Gods couenant sealed in our hearts, that giueth vs assurance, that wee are indued with the spirite of the adoption of the sonnes of God, and are chosen into his coveaunt. We must not therefore onely pray wih the mouth, but of a feeling of our owne misery, and of a carefull and ve-

The Epistle

hement desire of obteyning the fauour & mercy of God, both for our selues and others: we must doo it with hunger of hart, with houre and zeale, kind'ed in our harts by his holy spirit. It is true that the tongue, the voyce and the mouth, are as instruments in this worke, and doe as yett testify vnto others what is in the secreete harts of the faithfull, and also dooth prouoke them and stirre them vp to glorifie god in like sort as they doe, but our prayers must come from a deeper roote, and from a lower foundation then the tongue or mouth, for els howsoeuer it profiteth others, it dooth vs no good at all, nay rather it is a witnessse against vs. Wee must therefore praye from the heart, without doubting, and with assurance, both because God hath promised, that wee shall receiue whatsoeuer wee aske in fayth, and also hath commaunded that wee shoulde praye in fayth. But alacke will some man say, wee haue not that fulnesse of faith, but we are troubled with great weakenes, with many doubttes & many temptations, how then shall wee dare to offer him vp any prayers, or to come in his presence? The answere is this, that we haue an high Bishoppe that knoweth our infirmities, who is appointed of god to be a mediator for vs: & wee shoulde not be beggers if

Dedicatorie.

we were rich in our selues, neither needed wee to make any prayer, if of our selues we were righteous, this is enough, that by that measure of faith hee hath giuen vs, wee goe to God, through Iesus Christ our Mediatour, that in his name we offer vp our prayers, for the increase of faith and other heavenly gifts, that he may present them vnto his Father, for whose sake hee hath promised, that he will accept them and heare vs: for he is our mouth, and as it were our hand to reach them vnto God for vs, and it is most certaine, that G O D neither will nor can denie him any thing. And howsoeuer it falleth out, that he many times draweth vs along by many trialls, keeping vs in suspence, and not forthwith graunting vs the thinges that wee aske, yet the thinges that wee doe aske for our saluation, according to his will, which hee knoweth to be expedient for vs, those thinges he dooth graunt vnto vs, & in time conuenient, as for other thinges which through ignorance wee aske, which are hurtfull and not good for vs, hee dooth graciously and in mercy denie vs. Let vs therefore learne to pray with knowledge, in faith and a good conscience, not after the maner of the worlde, in an outward ceremonie with ostentation & hypocrisie, but in the feare of God, and in the feeling

The Epistle

of our owne miserie: let vs not babble
much as many doe, that speake like Pa-
rots before God, as doe the Papistes, and
many other hypocrites, of whose vaine
paterings and prailings there is no end,
whilst they thinke to be hearde for their
long and tedious repitions, idle rehear-
sals, and vaine heapings together of words
and sentences, full of errors and doubtfull
speculations, although they seeme to
ground them vpon the Scriptures, vsing
many times good words and sentences, as
conjurers, exorcistes, and charmers that
haue no vnderstanding of God, nor mite
of any spirituall feeling of the benefite of
spirituall and heauynly things: who ac-
count all the religion of God as the ser-
uice of man, and holde the truth of God
in respect of mens persons, as though
there were no other home but this world,
and as if there were no other life but this
naturall lyfe, and of the body. I beseeche
your honours therefore, sith prayer is so
necessarie, and the vse of it so profitable,
beeing commended by God, as a princi-
pall part of his spirituall worship, and is
such a thing as testifieth our religion to
men, that you will both in your selues and
in others, seeke to prouoke and practise
it. Men are carefull of world'y Princes to
compass their suites, and to get worldy
gites

Dedicatorie.

giftes and commodities; but who is carefull to seeke the face of God by seeking after knowledge, to gather iudgement that they may knowe the things that differ, to iustifie the trueth of God, and to acquiesce the professors of it, that errors may be described, and the maintainers of it may bee punished? A man shall see in the worlde, that those men vppon whome God hath bestowed greatest gifts, who ought to charge themselves with most debt and debt to him, yet they will bee most vnthankfull. Againe, if they be aduanced vppon the vncertaine ladder and ticklish wheele of honour, authority, dignity, and wealth, so as most men looth them and crouch vnto them; wherein they are by & by so puffed vp with the pride of their present state and condition, that they forget from whence they came, where they are, and to whom they should yeelde homage. Abundance maketh them lyke fooles to forget their maker, & they neglect to bowe downe vnto the trueth, because they are honoured of men: they take for looth all the wisdome of the world is in their heads, to set God and the world to schoole, and to teach all his Prophets: they will not submit themselves to Christ and to his holie scripture: nay, rather because their conueting houses
are

The Epistle

are full of treasure, and because they haue great lands and possessions, they haue honour, the fauour of men and of Princes, and a fewe yeeres experience, why? because of these vaine and transitory things, they cast behinde their backes both the care of the Church of Christ, and of his holy gospel, and all ready to open theyr mouthes to giue iudgement according to their owne foolish wisdome and pollicie against God and his worde. But (my honorable Lord and Lady) whom I haue alwayes honoured and loued in my Christ, and meane so to doe, as long as you shall by his grace continue in the professi.on of his trueth. I beseech you looke vp vnto god, that you may couch vnder his hand, and make your prayers to him in so acceptable time, learne to deny your selues and to honour him that hath honoured you: and to the end you may be honoured of him when worldlye honours shall cease, and when you shall be gathered vp into the highest heauens. In meane time call vpon him while it is yet to daye, and whilst you are in the waye, kisse him and be reconciled vnto him, that you perriish not with those that spurne and kicke against him.

The Lorde Iesus keepe you, and establish you within his tolde and Church,
that

Dedicatorie.

that you be not as Publicans and Schenicks,
but that in the vse of the worde, of the
Sacraments and prayers, you your selues
may haue part and comfort in them, that
alwayes you may shew your obedience to
the ministerie, and be kept from the con-
tagions and offences of those that are
wicked, seeking that amendement and
saluation which is offered vnto you in his
kingdome, Amen. Fare you well most
humbly, this first daye of this first month,
in the yeere of the last and long suffering
paciencie of our Lord and God, to whome
onely be ascribed praise, honour, & euer-
lasting renowne, nowe and for euer, A-
men.

Both your honours
seruaunt, euer to com-
maund in our Christ,
Iohn Field.



The first of these is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The second is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The third is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The fourth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The fifth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The sixth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The seventh is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The eighth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The ninth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The tenth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.

The first of these is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The second is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The third is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The fourth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The fifth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The sixth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The seventh is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The eighth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The ninth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.
 The tenth is the
 fact that the world is
 a very different place
 than it was in the
 days of the ancients.





The Table.

signeth the first side, and b
the second.

Directions and rules for pray-
er, and practi^e of true mor-
tification. 1.a

A Christian meditation to
be said before you come to the Lorders
Table. 4.a

A brieffe summe of diuinitie, easie
and plaine for all the simple, wherein
at the least they must be exercised if
they will pray rightly vnto God, and
haue some measure of knowledg
therein, to the increase of their faith. 19.a

A brieffe confession of the faith. 23.b

An ordinarie prayer for a priuate
household, morning & euening. 30.a

Eue-

The Table.

Evening prayer for a private familie. 34.b

A prayer for private families, for the ministry, and for all estates, that the gospell may haue a free passage.

42.a

Private prayers for the Ministry. 49.a

A translation of the prayer in the end of Tassannes Commentary vpon the lamentations of Ieremie, out of latine into English. 51.b

A prayer before a man goeth to study. 56.a

A prayer before study for children that goe to schoole. 58.b

A prayer to be confirmed in the true knowledge of Gods word, for the reading, hearing, and studying of the same. 60.a

Another before the reading, hearing, or studying of Gods word. 62.a

A prayer to be confirmed in the knowledge of God. 62.b

A prayer for patience in tribulation. 67.

The Table.

on, and that God therein may be glorified. 64.a

A prayer to feed in bare spirituall comfort and faith. 66.a

A prayer after benefices received, to acknowledge them only to come from God. 67.b

A prayer for constancie in prayer. 68.b

A thankes-giving when one hath received some comfort, but is not fully delivered. 70.b

A thankesgiving after deliverance from affliction. 72.a

A prayer before we goe to any kind of labour. 74.b

A prayer comprehending the sum of the first table, concerning the worship of God, as it is comprehended in the foure first commandments. 76.a

A prayer for the Queenes most excellent Maiestie. 81.a

Another prayer for the Queenes Maiestie. 84.b

A

The Table.

A prayer for Princes, and persons
of great estate. 89.b

A notable prayer and Meditati-
on concerning the duetie of Princes
and Maiestrates. 93.A

A prayer for the Queenes Ma-
iesties Counsell. 97.b

A prayer for the Lordes of the
Counsell. 98.b

A prayer for the establishment of
the ministerie of Christ, and obedi-
ence to his word. 100.A

A thanksgiving for the worde of
God imbraced, and a prayer for in-
crease and continuance in the same. 104.A

A prayer for the restoring againe
of godly Preachers to their function. 106.A

A prayer for a mans householde. 108.A

A prayer for the nobilitie. 110.A

A prayer for Judges, Iustices, and
Lawyers. 112.A

A prayer for the Vniuersities, and
other

The Table.

other Schooles.

113. A

An evening prayer in Colledges for
the estate of the whole Church. 114. b

A prayer for the Church. 123. a

A short prayer for morning. 123. b

A prayer to be said when thou go-
est to bed. 124. a

A prayer against the pestilence, or
any other contagious sickness. 124. b

A prayer to abide constant in the
Church, against the contempt and of-
fence of the world. 127. a

A prayer that the cares of the
world do not choke our religion, so
make us colde in the gospell, & to bin-
der us frō the love of his word. 127. b

A prayer to persevere in the true
service of God to the end. 128. b

A prayer before a man goe to study
or labour. 129. b

A prayer to be said before the re-
ceiving of the Lords Supper. 130. b

A thanksgiving after the recei-
ving of the Supper. 133. a

A thanksgiving before dinner. 134. b

Thank-

The Table.

A prayer for Princes, and persons
of great estate. 89.b

A notable prayer and Meditati-
on concerning the duetie of Princes
and Maiestrates. 93.A

A prayer for the Queenes Ma-
iesties Counsell. 97.b

A prayer for the Lordes of the
Counsell. 98.b

A prayer for the establisment of
the ministerie of Christ, and obedi-
ence to his word. 100.A

A thanksgiving for the worde of
God embraced, and a prayer for in-
crease and continuance in the same. 104.A

A prayer for the restoring againe
of godly Preachers to their function. 106.A

A prayer for a mans householde. 108.A

A prayer for the nobilitie. 110.A

A prayer for Iudges, Iustices, and
Lawyers. 112.A

A prayer for the Vniuersities, and
other

The Table.

other Schooles.

113. A

An euening prayer in Colledges for
the estate of the whole Church. 114. b

A prayer for the Church. 123. a

A short prayer for morning. 123. b

A prayer to be said when thou go-
est to bed. 124. a

A prayer against the pestilence, or
any other contagious sickness. 124. b

A prayer to abide constant in the
Church, against the contempt and of-
fence of the world. 127. a

A prayer that the cares of the
world do not choke our religion, to
make us colde in the gospell, & to bin-
der us frō the lone of his word. 127. b

A prayer to perseuer in the true
seruice of God to the end. 128. b

A prayer before a man goe to study
or labour. 129. b

A prayer to be said before the re-
ceiuing of the Lords Supper. 130. b

A thankegiuing after the recei-
uing of the Supper. 133. a

A thankegiuing before dinner. 134. b

Thank.

The Table.

A prayer for Princes, and persons
of great estate. 89.b

A notable prayer and Meditati-
on concerning the duetie of Princes
and Maiestrates. 93.A

A prayer for the Queenes Ma-
iesties Counsell. 97.b

A prayer for the Lordes of the
Counsell. 98.b

A prayer for the establishment of
the ministerie of Christ, and obedi-
ence to his word. 100.A

A thanksgiving for the worde of
God imbraced, and a prayer for in-
crease and continuance in the same. 104.A

A prayer for the restoring againe
of godly Preachers to their function. 106.A

A prayer for a mans householde. 108.A

A prayer for the nobilitie. 110.A

A prayer for Judges, Iustices, and
Lawyers. 112.A

A prayer for the Vniuersities, and
other

The Table.

other Schooles.

113. a

An evening prayer in Colledges for
the estate of the whole Church. 114. b

A prayer for the Church. 123. a

A short prayer for morning. 123. b

A prayer to be said when thou go-
est to bed. 124. a

A prayer against the pestilence, or
any other contagious sickness. 124. b

A prayer to abide constant in the
Church, against the contempt and of-
fence of the world. 127. a

A prayer that the cares of the
world do not choke our religion, to
make us colde in the gospell, & to bin-
der vs frō the love of his word. 127. b

A prayer to persevere in the true
service of God to the end. 128. b

A prayer before a man goe to study
or labour. 129. b

A prayer to be said before the re-
ceiuing of the Lords Supper. 130. b

At thanksgiuing after the recei-
ning of the Supper. 133. a

At thanksgiuing before dinner. 134. b

Thank.

The Table.

- Thanksgiving after meate. 134.b
Another thanksgiving before dinner. 135.b
Another thanksgiving after meate. 135.b
A prayer after the chapters read, and dinner and supper ended. 136.a
A meditation concerning the second Table. 137.a
A prayer made paraphrastically upon the Lordes prayer. 140.b
A prayer in sickness to bee said by the sick man himselfe. 145.a
A prayer for the sick. 147.b
A short prayer for the discipline of the Church. 151.a
Prayers for souldiers, and such as serve in their Princes affaires in time of warre. 151.b
A meditation or prayer. 154.a

FINIS.

Direct.

Directions and rules
for prayer, to be exercised in
meditation, for the practise of
true mortification.



Do Ray often, as
David, Dani-
ell, and other
of Gods chil-
dren haue done
and in pray-
er search out
thine owne euils to the bottome
and do it not lightly, that thy euils
beeing found out; they may giue
vnto thee the greater earnestnesse
to call vpon God for helpe.

In prayer aske good things, and
euer remember when prayer is en-
ded, that thou must practise in life
and in conuersation such thinges
as thou doost aske. Haue God al-
wayes in thy hart, and knowe that
thou doest alwayes stand in his
sight,

Directions

fight, to hallow his name both in thought, worde, and deede.

Learn to behold God in the vse of all his creatures, and seeing his workes, forget not his power that shineth in them, to teach thee his feare, and to make thee to adore his high maiesty. Haue speciall regard to withstand all euill beginnings, to bee grieved at euils rising in thee, and prouoking thee.

Labour to bridle thy affections. For he is farre from mortification, that hath not learned in some sort to maister them.

Hec hath gained little in godlinesse, & is weake in the strength of his kingdome, that is led violently by them, what countenance of godlines soeuer hee otherwise carry amongst men.

Therefore learne principally to denie thy selfe in all things, for the dooing of Gods will.

Regard occasions to speake and

to doe good to Gods glory, that thou mayest thereby profite both thy selfe and others.

Eschew occasions of euill, both in thy selfe, and in others.

Bee not an vnprofitable gadder abroad, but a good home-keeper, & when thou comest into companie, haue a conscience of thy behauiour, to speake and to doe those thinges onely which may profite both thy selfe and others in God.

Beware of vaine iangling, iesting, & scoffing, & let thy wordes be poudered, to bring grace to the hearers.

Beware of ouermuch sowernes and strangenes: especially to such as are of the communion of Christ together with thee: For as wantonnesse and lightnesse is to be auoyded in regarde of the aduersaries: so ouer-much sowernesse and strangenes, keepeth backe & hindreth

Directions

dereth such as are modest & godly. When thou art alone, lecke to be wel occupied both in minde & in body: and that in good and godly things, and beware of idlenesse, and vanity of minde, booth in thoughts and doings.

In all thy dooings prefer Gods glory and brotherly loue, before lucre and selfe-loue. Let no euill escape vncorrected, nor vnammended, neither in thy selfe, nor in the whom by dutie or authority thou oughtest or maiest, correct or amend.

Take all occasions to prouoke thy selfe to often prayer, & let thy prayers be maide in faith, alwayes looking to Gods promises.

Reade Gods worde diligently and continually.

Pray first for vnderstanding, the reader.

Remember that God speaketh to thy conscience, and make conscience

science of thy knowledge. If he threaten, feare: if he promise, beleeue: if he forbid, eschew: if he bid, obey, and euermore pray, and indeuour to practise.

Stop the course of secret forgetfulness, & stir vp alwaies the remembrance of God in thy heart: taking occasion of all things which thou seest, hearest, or doest, if it be to good, to doe it, if it be euill, to detest it.

Call thy selfe each night to account of the day spent, to practise repentance, faith in Gods mercies, and to liue euery day better and better.

Sleepe not as a beast, Remember things past, and be provided for things to come, vse things present as if thou vstedst the not.

Redeeme the time in welding alwaies. Have a watchfull heart, and prepared for death, and for the comming of the Lord.

Directions for prayer.

Beare all crosses patiently, so they beare thee to God, and rest in the sweete taste of his mercy: Watch alwayes against that roaring lyon, and be armed as *Paul* teacheth. *Ephe. 6.*

Call to minde what thou hast beene heretofore, to thanke God for his graces: and when thou seest euils in thy selfe, that hinder his grace, bee not carryed away into a desperate minde, nor bee not displeased, if any other admonish thee of any euill which is in thee, that thou seest not, but rather vse it to thy profite and gayne, to humble thee before God, to begge pardon in Christ, and to pray him for a more plentifull portion of his Spirit, that thou maiest dailye amende such faults, and that with speciall delight. Amen good Lord.

4

A Christian Meditation
for a man to iudge himselfe
of sinne, that hee bee not iudged
of the Lord, and specially to pre-
pare himselfe, before he come
to the Lordes
Table.



When thou wylt
examin thy self
of sinne before
God, thou must
first remember
the great righ-
teousnesse, power, and Maiestie
that is in God, and the great cor-
ruption that is in thy selfe. Thou
must bee farre from flattering
thy selfe, or handeling thy selfe
softlie, and must search to the
bottom of thy woundes, that
feeling thine owne estate in
thy selfe, thou mayest leaue thy
selfe, and rest vppon him, who
is thine onely righteousnes.

B 2

Con-

Precepts

Consider then what thy sinne is, in the ignorance of God, in the ignorance of thy selfe, of thine owne euill, and of his holinesse, and search thine impenitencie in this, that thou makest too light account of Gods iustice, that thou neglectest sinne, and gronest not in the horror of it, and therfore thy heart waxeth hard, and is fat without feeling of Faith, eyther towards God, or loue towards thy neighbour, so that thou likest and louest sin, & hast no griefe nor hatred for it.

Examine further, whether thou hast not neglected Gods word, either not in diligent hearing of it preached, or when thou hast heard it, in not regarding it, or not reading it with that delight thou oughrest: nay whether thou hast not had more delight to reade vnprofitable things, sauguring altogether of
the

the flesh, such as thou shouldest be afraide once to thinke of, as it would haue bescemed thy holy profession. And whether thou hast not rebelled against it, whilst thou hast withstoode the working of it, that should mortifie the old man, chaunging it, and gaining vpon it dayly, till it be framed to Gods most holy will. And if thou shalt finde these things in thee, then iudge thy selfe of sinne, that thou bee not iudged of the Lord. For it is a fearefull thing to fall into the hands of the liuing God.

Againe, enter into iudgement with thy selfe, for thy vnbeliefe in ignorance of Christ crucified, and vnthankfulnesse for so excellent and great a benefite, for thy carelesse resting and snorting in vnbeliefe, with the feeling of faith, or any spirituall exercise thereof, or without any taste of

Precepts

the worke of thy saluation in thy
Christ crucified for thee.

Moreouer, iudge thy selfe for
putting no difference betweene
Gods will, and thy corrupt will,
through which thou hast neglected
Gods will, and loved thyne
owne, to flee from his and fol-
low thine own, which then hath
plainly shewed it selfe, when his
wil was plainly taught, to be con-
trary to thine, and yet thou did-
dest yeilde to it, in belching forth
vnseemely and vngodly panges,
rages, murmures and grudges,
and therefore iudge thy selfe of
this intollerable pride of minde,
and stubbornesse of hart, of these
vnbridled affections, rebelling
and murmuring against God, &
misiudging of him that reproc-
neth thy vices.

Further, see whether thou
hast iudged thy selfe for neglect
of prayer: when thou hast o-
mitted

mitted many dayes, neuer regarding to call thy Houshoulde together, but as a prophane person hast not once thought of thy duty, and when thou hast prayed, hast doone in the ceremonie, without any taste or remorse of faith or sinne, in such coldenesse and broken sort, that there hath beene no life nor comfort in it: eyther to thy selfe or other.

Iudge thy selfe, whether in Prayer thou hast practised the exercise of a broken heart; healed in Christ, and changed into righteousness.

Whether the iust Meditation of Gods goodnesse mooueth thee to offer the Sacrifice of thanksgiuing, and worketh in thee the loue thereof, that thou mightest bee stirred vp to loue him, and to walke in that obedience that he requireth of thee.

And because the abusing of

Precepts

Gods creatures is a great sinne, examine thy selfe, whether thou do not misuse them, in a forgetfulnesse of God, in pride of life: to please and delight thy selfe in the creature, more than the Creator, seeking with the abuse of them to set forth thy selfe in pride, to please thy selfe and the fleshly eyes of others, rather than in humblenesse and thankfulnessse to vse them to the pleasing and praising of Almightye God the Creator.

In the vse of all which things, the loue of God which appeareth vnto thee, should haue promoued thee to a continuall meditation, to make thee to espie out sinne in thy selfe, and to iudge that to be sinne which is sinne in deede, in no wise to mince or diminish it, or to couer it with the figge leaues of thine owne vaine excuses, but to lay it open before the

the Lord, nakedly and plainly as it is; so that thou call not sinne righteousnesse, nor righteousness sinne; good euill, nor euill good, but condemne that which thou knowest to be sinne, to abhorre it, and to flee from it, without all hypocrisie & cloaking of it with selfeloue, or nourishing it, or else with toughnes and contempt to dwell in it. And therefore thou must examine this sin throughlie; of not applying the heart and minde to meditate and vnderstand, to beleue and taste of the worke of saluation wrought in Christe crucified, through which thou walkest in a security, wanting faith, and yet not feeling the want; wanting the food of life, and the taste of God, and yet hungerest not after it, but thinkest thy selfe full, when thou art emptie, and neuertheless art not emptie and poore

Precepts

in deede to beg it at Gods hand.
the supplier of
which also the
incorporation
body, to feele
in Christ his d
finne, in his re
to righteousness
to aske after he
to leane the ear
comming agai
with faith and

Through
art not stirred
Gods wil and c
to the zeale c. ~~giving up the~~
name, nor art moued with hartie
griefe & sorrow for the contrary.
And heere withall weigh what
a great sinne it is, not to harken
to the spirite of God, when it
might worke in thee, whereby
thou doost grieue it and quench
it, when thou doost not gladly
obey, and yeelde to the motions
of

FADE

PRINT

nd. of it. And therefore iudge thy

DE D

INT

holde
d for
n, in
of re-

exile
this
ent it
xtoll
, by
fee-
t, the
ioye
or to
urne.

For thy fleshly lining ioyned al-
wayes with the offence of thy
brethren, neglecting godlye life
to edifie, beeing vnthankfull to
thy benefactors, murmuring at
thy reproouers, and misjudging
thy mislikers: and for beeing
idle, vaine, proude in thinking,
spraking, and doing.

Againe,

Precepts.

in deede to beg it at Gods hand,
the supplier thereof. Through
which also thou feelest not thy
incorporation into Christ his
body, to feele the effect thereof
in Christ his death to dye from
sinne, in his resurrection to liue
to righteousness, in his ascension,
to aske after heauēly things, and
to leaue the earth and flesh, in his
comming againe to bee readye
with faith and ioy to meete him.

Through which also thou
art not stirred vp in the loue of
Gods wil and euerlasting life, in-
to the zeale of glorifying his
name, nor art moued with hartie
griefe & sorrow for the contrary.

And heerewithall weigh what
a great sinne it is, not to harken
to the spirite of God, when it
might worke in thee, whereby
thou doost grieue it and quench
it, when thou doost not gladly
obey, and yeelde to the motions
of

of it. And therefore iudge thy selfe for not putting off the olde man with all his workes, and for not putting on the new man, in bringing forth the fruites of regeneration.

For not considering thy exile in the flesh from God, or in this world from heauen, to lament it and the cause of it, and to extoll the prouidence of GOD, by which thou liuest: for not feeling in compassion of heart, the estate of thy bretheren, to ioye with them that ioye, nor to mourne with them that mourne. For thy fleshly lining ioyned alwayes with the offence of thy brethren, neglecting godlye life to edifie, beeing vnthankfull to thy benefactors, murmuring at thy reproouers, and misjudging thy mislikers: and for beeing idle, vaine, proude in thinking, speaking, and doing.

Againe,

Precepts

Againe, for not feeling the estate of Gods afflicted Church, to sorrowe in the affliction of it, to bee humble, rightly to intreate God in Christ for mercy: for not seeking zealouslie to glorifie Gods Gospell, through which also thou art not throghe- lie touched for any false doctrine, idolatric, or sinne, for standing against which, the Saints of God haue beene and are daily persecuted and killed before thy face, both at home and abroad, and yet thou liuest carelessly without feeling of it, and art at a point, sincke it, swim it.

To conclude then, I meane by sinne, whatsoever is declared to be sinne in the worde of God, which lyeth either seene or vn- seene in our hearts of what estate so euer we be, and appeareth in life, which is found out by the worde of God, and so adiudged, which

which thou oughtest to lament before God, in the daily exercise of a broken heart: to beat downe thy heart with humblenesse, to cause thee to beg mercy of taste of hart, and of very need to seeke that healing Physician, Iesus Christ: and of eager desire to feed on him by faith, to the assurance of life and saluation, that the sweetnesse therof, may worke in thee the loue of thy God to praise him: the loue of his written will to do it, and in the dooing of it, to denie thy selfe, thy will, affection, and life, that with humblenesse thou maiest walke alwayes with & before the Lord, in holynesse and righteousnesse that pleaseth him, knowing that his eye doth search thy heart and life, to see in him his will doone, and obeyed: I say alwayes, thou which when thou dost not, thou displeasest him, and therefore thou

Preceptes

thou must aske mercie, and so if thou continuallie strue and labour to it, hee dooth accept thy imperfect dooing in Christ, to incourage thee to take better holde, and to doo better.

And nowe I haue spoken so much of sinne, to the ende to make thee to finde it out, and iudge of it, I must warne thee, that it is left in thy nature not to nourish, but to the end that thou shouldest bee grieved at it, alwayes to fight against it, to roote it out, and by all occasions to stop the passages of it, to let the quickning and stirring vp of it in thy selfe, yea and to seeke all occasions to kil and suppress it, both in thy selfe and others, that both the whole inwarde man and outwarde, may be instruments of righteousness vnto God. And therefore thou must pray earnestly and diligently for
these

these things, that is, for the true knowledge of God, and for the true knowledge of thy selfe. That of his knowledge thou mightest practise repentance, tremble at Gods iudgments, hate sinne, and haue a soft heart.

That thou maiest vnderstand the mysterie of thy saluation wrought in Christ crucified, feele thy want of fayth; labour and pray for increase, reade and heare Gods word with humblenessse, with a tender and vnderstanding heart, to the end it may worke that chaunge in thee through which thou maiest onely cleane to his worde and will: and that thou mayest haue the Spirite and grace to practise in it the Sacrifice of a contrite spirite and thankes-giuing vnto God.

Thou must praye also, that thou mayest see thy corruption and sinne, both inward and out-

ward,

Precepes

ward, to sleie the same, and to make of thy selfe a reasonable and holy Sacrifice which GOD accepteth: in which, thou maist be chaunged from the fashion of this world, to be after the forme of Gods will; and that to the vnter vndooing of thy selfe, thou mayest with holy desire of heart, and power of body, be carryed to heare, learne, and obey God truly and vnfeinedly, that thou maiest like better the words of a faithfull reponer, than the kisses of a flatterer.

Thou must praye also that thou maiest beholde God in the vse of his creatures, know thine owne vnworthinesse, to haue the vse of the simplest of them, and that thou mayest vse them with humblenesse, to stirre vppe thy minde to thankfulnessse, and to the loue of so liberall a God: obey him, and to pray to him, to declare

declare his goodnesse to others,
to the advancement of his ho-
nour and praise,

Thou must pray, that by the
lawe of God, thou mayest learne
to know sinne, and to iudge thy
selfe of it, to condemne thy selfe
for it: so that thou be driven of
necessitie to seeke saluation in
Christ, and that by faith feeling
saluation in Christ, thou mayest
learne truly to know him, faith-
fully to loue him, and heartily
to obey him, and living in the
righteousnesse of the Law, may-
est behaue thy selfe towardes
him and man accordingly, al-
wayes hating and auoyding sin.

Thou must pray, that in me-
ditation of heart thou mayest
iudge and search out thy saluati-
on wrought in Christ crucified,
feeble the want of faith, and pray
and labour for increase, with
hunger of heart feed vppon thy
sal-

Precepts

saluation in Christ, that thy soule may waxe fatte and strong in Christ to liue in him, and hce in thee, thou alwayes looking with watchfulnesse and ioye for his comming, that thou mayest loue God and his word zealouslie, & desire the accomplishment of it both in thy selfe and others, and be griued at the contrarie.

That in sence and feeling of heart, thou maiest feelee the afflictions of the Church of God, persecuted by the cruell and bloodthirstie Papistes, before God to lament the cause thereof, euen thy sinne.

Of God to begge mercie and deliuerance, and with godly obedience to wooe God to shewe his heauenly helpe. And therewithall to spare no helpe that God hath put in thy hand, at the least to helpe it with prayer, if thou canst do none other. Pray
for

for the flourishing of the Gospell, and ouerthrow of Poperie.

And whereas the Papists haue long gaped for their *Egyptian* flesh-pottes, and spare no diligence nor blind deuotion to call for a second *Mary*, in their sweet Psalters, and new deuised prayers. Bee thou as seruent in faith and knowledge to beg at Gods hand for our *Queene Elizabeth*, for her Noble Counsellours, and all other Magistrates, that God will long keepe them, to the good of his poore Church, and the aduauncement of his Gospell, that hee will detect all trayterous practises, and pursue such Traitors euen to the grane, (as hee hath gracioussie pursued some alreadye) that his Religion may take deepe roote in this Land, and be so maintained as it bee neuer remooued, and that therefore it may growe strong
both

Precepts

both in bones and sinewes, and haue that holy discipline annexed to the punishment of sinne, and maintenance of righteousness, that it may haue a right ministry, and that the same may be defended from all persecution, that there may be peace and vnitie in the trueth against all schismes: that there may be a godly obedience to the Gospell, against the indiscipline and sensuall life of many now adayes.

Pray also, aboue all things, even in thy greatest extremities, when thou shalt wrastle with Gods iustice, that thou maist be assisted, euermore to rest in his sweete promises. And wherein thou shalt finde thy selfe, to haue dishonoured the glorious name of thy God, let thy zeale be so much the more kindled and stirred vp after a sorte to recouer it. Beware thou faint not for his name,

name, to languish or giue ouer when his honour is called into question : and namely, in the Ministerie of his Gospell, that thou shouldest not care for it, that thine eyes should be drye, and thy body and Spirite locant : in the ruines, teares, and Ashes of Syon, following thy pleasures and vaine delights, which shall perish and come to nothing.

Beware of sencelesse and lack of feeling in the miseries of thy bretheren, that haue not the benefite of the most holy worde of God amongst them as thou hatt. But rather pray, that thou mayest haue such affection as Christ thy Sauour had, who was mooued, when he sawe the people of Israel scattered as lost Sheepe, because there was none to guide them, when the Haruest being great and the Labourers few, he taught them to pray to
the

the Lord of the Haruest, that he would thrust forth Labourers into his Haruest,

Let therefore the miserable state of thy bretheren, left vnprovided, that are in ignorance, in infidelitie, in errors and false opinions, make thy heart to breake, and to make thee to crie out with the Prophet: *Ah my bowels*, seeing in the middest of the land, knowledge hath receiued no intertainment, neither haue men submitted themselves to the ordinarie meanes of their saluation, to seeke the face of God, to bee builded vp in the fruites of Faith, to walke in holinesse and sanctification as in his sight. But rather as oxen led to the slaughter, haue gone on to destruction.

Pray therefore, that God in mercie, will enlarge and spread forth the kingdome of his glory, that

that idle shepheards may cease,
that the waye may bee shut vp,
against such as will runne before
they bee sent, and will enter be-
fore they be furnished to so glo-
rious seruice. Pray that Here-
tiques, and all counterfait Mini-
sters, all vnclean swine & naugh-
tie liuers, which haue trampled
vnder their feete the precious
glad tidings of the gospell, sent
from the sonne of God, for the
euerlasting comfort of his chil-
dren, that they may be cast out,
that the sanctuarie of thy God
may be kept vndefiled, that wee
may feele and finde the presence
of our God, euermore to vphold
vs and to comfort vs.

Pray continually, seeing there
cannot bee a greater curse vpon
any people, then that the wor-
thy instruments of their peace
and reconciliation with God,
should be smitten & taken from
them

Precepts

them : nor a greater blessing, than when G O D sendeth such earlie and late, to call his people to repentance, and to traine them to holy obedience, to humble them to his glorious Scepter and Rod of righteousnesse.

Pray, I say, that he will blot out all thy sinnes, and namely, thy great sinne of contempt and vnthankfulnesse, thy stubborne and stifnecked rebellion, in not regarding his eternall worde: Pray that he spoile not his Ministers of such gracious furniture as might bee for thy peace, that he shut not vp their mouths, and take his worde and spirite from them, making them sencelesse as thy selfe art, and taking the graces wherewith they were beautified, and shined as glorious stars in the Church, from them, that he strike them not with a spirit of drowlines, with an vnvariable
desire

desire of earthly things.

O pray that GOD will open the hartes of such as are in authority, that they may consider the heauy burthen and charge that lyeth vpon their shoulders, that they do not abuse their authority, to tirannize euen thy soule & body, but that they may leave that to God which is his, and take that with modesty and sobriety, with mercy equity and loue, that he hath allotted vnto them.

Pray, that they may remember, that the higher they stande, the more dangerous and slippery are their places, the greater honour, the more shame, if they turne from God who hath appointed them to be as gods over his people.

Pray, that they may even remember that how glorious soeuer they are amongst men, yet they die as the sonnes of men, & therefore that they may onely reioyce

in the Lord: that neither their riches, strength or honour, make them forget the almighty, that they should *Aske who is the Lord*: but that GOD will giue them humble hearts, and make them good fathers of the Land as good Ioseph was; that they be not destroyers of Gods people, eating them vp as bread, grinding their faces, and plucking the skynne ouer their eares.

O pray, that they may euer remember the covenant that they haue made with their God, to serue him and honour him, hartily to loue and humbly to obey his soueraigne & most excellent Maiesty, that they may beware of godlesse prophaners, of the aduancing of their owne wisdom, and which in comparison of Gods worde is extreame folly, that they iustle not God out of his place, setting vp themselves, and

and admitting but so far forth of his will, as they thinke in policy will stand with their safety.

O pray, that they may preferre the honour of G O D before their owne, least while they are sharpe reuengers of the iniuries, wrongs, treasons, and trecheries committed against them, and care nothing at all for the idolatries, wrongs, treacheries, and high treasons that are against the mightie God, by Atheistes, Papistes, heretiques, and such other prophane wretches, they shewe not themselves, more to care for themselves then for God,

Oh pray, that they may haue feeling harts, to glorifie God, that they may be wise while they are in the way, that they perriish not, to kisse the Sonne of God, to do homage to his word, that his iurisdiction ouer both soule and body, may be maintaine d in

Precepts

the blessed obedience of the Gospel, of themselves, and of all their people that are vnder them.

Further, pray that in compassion of hart, thou maist ioy with them that ioy, and mourne with them that mourne, to liue, speake and edifie all in God, to gyue offence to none, no not to the very enemy: by godly life, speaking, and doing, to allure other to the Gospell, to reprove & to destroy sin in other: to haue a good conscience, thus to speake and to do in all companies, and in all places, in thy estate and calling, as Gods worde hath appointed.

Pray for strength, to refraine thy hart, tongue, and hand, from euill and vanity: that the olde Adam with his lustes may die in thee, the spirite of Christ may liue in thee, to bring foorth loue, peace, long suffering, gentlenes, goodnes, meekenes, temperance, and

and that charity which is taught
1. Corin. 13. which enuieth not,
dooth not frowardly, swelleth
not, thinketh no euill, &c.

Pray, that both in matrimony,
and out of matrimonie, that is,
whether thou be married or vn-
married, that thou maiest walke
in giuing thy selfe freely to sanc-
tification, with diligent humble-
nes: louing with kindnes, recei-
uing instruction, rebuke, and ex-
hortatiō, with an hart labouring
to followe, taking in good parte
such prouisions as are made for
thee; to vse them with thank-
fulnes, and in all thinges to ren-
der obedience with willingnes.

Pray to haue care for sanctify-
ing thy familie, and seeke by all
meanes to graft Christ in their
harts. Remooue all occasions of
pryde, and sinne, and that which
thou canst not doe thy selfe, pray
to GOD to styr vppe others to

Precepts

doe it for thee, and that with a good will thou maiest suffer it, and be thankfull for it.

Pray to G O D to giue thee constancie in the profession of his blessed truth, and if it please him to call thee to exile, to giue thee grace to bee an exile from thy selfe, to dwell with G O D, to be an exile from this worlde, and the workes thereof, to seeke heavenly thinges, and holylye to liue after the will of God, to sanctifie Gods holy name, wheresoeuer thou shalt become, among strangers, or others.

Pray that if God shall call thee to suffer for his trueth to bee in prison, to loose goods, fauour of men, life or lim for a good cause, & for the gospel, that thou maist do it freely, with out seeking any by or indirect shifter, to shake off his glorious Crosse: that thou maiest keepe a sincere hart,

hart; looking to the spirituall libertie of thy soule: that thou maist not murmur against God, whose seruant thou art, but willingly suffer that which shall be laid vpon thee. And seeing thy selfe and all thou hast is his, that thou resigne it with an obedient hart to him beeing the owner; that thou beware of vaine glory, of breaking out into any outrage, against himselfe, or the rods that he vseth: but that thou maiest possesse thy soule in patience, knowing assuredly that thou canst not be a loser by him.

Pray that the Gospell may haue a free passage throughout the world, that it may continue alwaies in England, that we may liue in the profession of it, or els refuse no torments for it, where, when, or whatsoeuer God shall apoint. Pray, that thou maist willingly harkē to the spirit of God

Precepts of Meditation.

speaking in his worde, warning thee by the mouth of his Ministers, moouing, checking, and warning thy conscience. That thou maiest harken with care, & vnderstand with hart, so that thou maiest be pliant to the same, and flexible in yeelding to the worke thereof, and feele that regeneration wrought by God by meanes thereof, that in obeying vnto it, thou maiest further (as much as lieth in thee) that excellent work of thy perfect saluation.

*Read the scriptures humbly.
Heare the reproofe gladly.
Receive the reproofe charitably.
Amend all faults diligently.*

The summe of all.

| | | | | | | |
|---------|---|--------|---|---------|---|---------|
| Know | } | God | } | to, and | { | God for |
| Beloeue | | | | | | |
| Fear | | | | | | |
| Loue | | | | | | |
| Obey | | & liue | | with | | euery. |

A briefe summe of diuinity,
easy and plaine for all the simple,
wherein at the least they must bee
exercised, if they will pray righte
unto G O D, and haue some mea-
sure of knowledge therein, to
the increase of their
Faith.



First thou must
 know whosoe-
 uer thou art,
 that lookest vp
 vnto G O D,
 and professeth thy selfe to bee
 his seruant, hoping for euer-
 lasting life, that there is a Law set
 downe vnto thee, containeing his
 whole righteousnesse, wherein
 thou must exercise thy self con-
 tinually, both that thou mayest
 finde out thine owne corrupti-
 on, and finding it out, maiest see
 and confesse a iust condemnati-
 on, and so bee sent to Christ the
 C 5 end

A brieft summe

end of the law, for the obtaining
of thy iustification from him.

This law is briefly deliuered
in ten commaundements: and
those tenne are abstracted into
two by our sauiour Christ. The
first foure of the ten, called the
first table, comprehended that
whole dusty, that we owe to our
God, concerning his spirituall
worship and seruice. The 6. last
comprehend whatsoever duties
we owe to our neighbor.

Nowe because wee are farre
vnable to keepe these Lawes,
transgressing them bothe in
thought, word, and deed, and sith
that the transgressing of them
eyther in all or in parte, in word,
or thought, oftentimes, or but
once, bringeth the losse of
GODS fauour, and euerla-
sting death: and further, that
there is no way how to escape
this daunger, by any righte-
ousnesse

ousnes of the Law, or any good workes that we can do, they being most vnperfect, there is no other remedie (I say) but the death and passion of Iesus Christ who with all his benefites is to be layd hold of, by a true and a liuely faith, which faith, as it is his free gift, so is it an vndoubted seale of his euermlasting loue towards vs, before the foundations of the world were layd.

For when I beleeue, I am also assured by his spirit, that heelected predestinate, called, iustified, and sanctified me to himselfe, and to the setting forth of his glory.

Nowe I meane by faith, not onely this full perswasion, whereby I lay hold vpon Iesus Christ crucified; but also that same cleare resolution, which I haue wrought in my hart by the spirite of God, concerning all other necessary points, of the doctrine
and

A brieffe summe

and religion of God: the sum also wherof, is contained briefly in that Creed, commonly called the Apostles Creede, wherein there is set forth vnto vs, first, that there is one, euerlasting and almighty God, of whom all things both in heauen and earth doe depend.

Further, that the first point of honouring God as hee is, with a spirituall worship, from faith, iustifying his power, and giuing him glory, consisteth in this, that I put all my trust and confidence in him. Further, that there is no way to knowe him, but in Iesus Christ his onely begotten Son.

This Creede therefore containeth foure parts,

The first concerneth God the Father, who is the fountaine and beginning of all things.

The second concerneth Iesus Christ his Sonne, who is his euerlasting wisdom: and in this
part

part is comprehended the whole historie of our redemption, to teach vs that by Iesus Christ alone, we obtaine saluation. The meanes wherunto are also in this part set forth vnto vs.

The third concerneth the holy Ghost, which is the spirit and power of God, proceeding both from the father and the son, and is so spread ouer all creatures, that yet notwithstanding it dwelleth inseperable in the Godhead without any seperation or diuision on one GOD forevermore.

The fourth part concerneth the Church, & the graces of God which are contained in it, by which it is distinguished from al other Churches, which vntreuely take vpon them that name.

Nowe this knowledge, that worketh also this faith, is reared vp & wrought in vs, by the continuall ministry of the Gospell: and

and being the gift of God, is increased, continued, and strengthened from the first day of our calling, vntill the ende of our liues. The 3. point is, that from this faith proceedeth true prayer, which is, when in assurance we talke with God, and humbly call vpon him in all our necessities of which prayer also, there is a brieft rule sette downe vnto vs by Christe himselfe in the Lordes prayer. *Mat. 6.* Not because he bindeth vs precisely alwaies to vse that very forme of words, and no other: but because it teacheth vs concerning the substance, for what thinges wee ought to praye. This prayer containeth sixe petitions. The first three, respect the glorie of God, and things necessary for his seruice. The other three, respect our owne profite and commodity, and concerne thinges necessa.

necessarie for this life. Wherein we are taught, that first, as wee must pray to God & in Christes name onely: so we must preferre the things that concerne his glorie, before the things of this life.

Secondly, we are taught to repayre vnto him, euen for things that are temporal, which we aske euermore with condition, as hee shall see them meete for vs, and according to his owne will.

The fourth point, wherein the seruice of god consisteth, is, that we relie vpon his promises, as vpon an anckor, that cannot deceiue vs.

These promises containe his free goodnes: and are contained in the Gospel, which from time to time euen from the beginning, he hath published, and wil publish, and confirme to th^e that haue beene, are, or shall be his, to the end.

Nowe these promises beeing comprehended by faith, if you aske

A briefe summe

Take mee what this faith is, it is an vndoubted knowledge of the good will of God towards vs, grounded vpon his free and vnderferued promise, gyuen vnto vs in Iesus Christ, and sealed in our harts by his spirite. And further, because of the infirmitie of our faith, he hath graciously ordained and sette certayne scales vnto these promises, which are called Sacraments.

Now a Sacrament is an outward witnesssing by a visibie signe, that the promises of God made vnto vs, are spiritually accomplished in vs. Of these there are two: Baptisme, and the Lords Supper.

Baptisme is vnto vs as it were an entrie into the church of God and representeth vnto vs the forgiveness of our finnes: and also mortification and regeneration.

The water in his proper vse,
washing

washing and cleansing, signifieth vnto vs the washing of our soule, by the bloud of Christ, in the forgiveness of all gylt and transgression. The water is put vpon our heads in signe of death but in that it is done so speedily, and we abide not long in it, nor it doth continue vpon vs, it signifieth vnto vs our resurrection.

The Supper was also instituted by our Lord Iesus Christ, to assure vs that by the communion of his body and blood, our soules are nourished vnto the hope of everlasting life.

The bread and the wine signifie vnto vs the body and blood of Christ, hauing this property towards our soules, that the bread and the wine haue towards our bodies, that is to say, to nourish and to strengthen them.

The true vse of communicating in the Scripture (as hath beene also

so in the former directions touched) is first to trie and examine our selues, whether we haue true faith towards God, hartty repentance and charity, both towardes him, and our neighbours.

*A breefe confession of the
faith. &c.*



Beleeue in my hart, and confesse with my mouth, that there is but one onely, true eternall, immortall, inuisible, and onely wise God, and that this God head is rightly distinguished, (though not diuided) into three persons, the Father, the Son, and the holy Ghost, none of the being before or after another, either in respect of substance, honour, or time, but in respect of the seuerall offices, wherein they do properly and distinctly worke in

in vs. Concerning the person of the Father, I beleue & acknowledge, that hee did not onely in the beginning, by his eternall word create all things of nothing, as the holy Scriptures doth teach vs, but also ener since the beginning, by his almighty power and prouidence, he hath preserved, vpholden, and increased that excellent worke of creation.

Touching the person of the Sonne. I beleue also and confesse, that hee was from before all beginning, God equall with his father, and in fulnes of time made man of the substance of his mother. And I acknowledge all his names, and chiefly these, Iesus, that is to say, a sauiour, because he shall saue his people from their sinnes. Christ, that is to say, Anointed, because hee was anointed, that is to say, Appointed, by God his father, to be a King.

A brieft confession

King, a Priest, and a Prophet: a King onely to gouerne vs by his spyrite and word: a priest onely to sacrifice for vs, and a Prophet onely to teach vs. His kingdome especially standing in thys, that he beareth sway inwardly in the harts of his children by his holy spirite, and outwardly in hys Church by the scepter of hys word, and his owne discipline.

His priest-hood standing in this, that he hath offered vp himselfe once for al vpon the crosse, a full and sufficient sacrifice to God his father, for the sinners of all his people. His prophecie is in this, that the Lorde hath appointed him to be the only law-giuer vnto his church, and that therefore he commaunded, that we should heare none other, but him onely, and those that speake vnto vs according to him. I confesse further his two seuerall and distinct

distinct natures, the God-head which he had with his father, from before all eternitie: and his Manhood, which he tooke of his mother, when the fulnes of time was come, as the Apostle saith. *Gal. 4.*

I beleue also and confesse that his two distinct natures make but one and the selfe same person Iesu Christ, who is God over all, blessed for ever and ever, as Saint Paule saith. *Rom. 9.*

Further, I beleue & confesse, that this person Iesus Christ, God and man, though the God-head be impassible, suffered under *Pontius Pilate*, that he dyed, to the end that he might bring us to life: that he rose againe for our righteousness: that he ascended into heaven, to take possession thereof for vs, and that there continually hee maketh intercession for vs, and all Saints, and that the heavens must containe him.

A brieffe confession

him, vntill the generall institution of all things be made, at what time he shall appeare with great glory, to iudge both the quicke and the dead.

I belecue also that the holie Ghost is the third person in the Deitie, of the selfe same substance, maiestie and eternity, with the father and the son: Not made, created, nor begotten, but proceeding from them both, I acknowledge this person to be holy, and so rightly to be called, not onely because he hath the fulnes of holines in himselfe, but for that he is Gods substantiall and essentiall instrument, to seale vp in our harts Christes sanctification and holines, and to frame vs vnto holines of life, and to a godly conuersation.

Concerning the Church, this is that which I belecue and professe, first, that it is holy, for that Christes

Christes righteousness and holiness is imputed vnto the same, and to every faithfull particular member thereof, not by reason of any holines it hath of it owne, and therefore I rest perswaded, that the Church militant both generally and perticularly may erre, and doth erre, both in matters of doctrine and manners, and therefore hath neede to flee vnto the forgiuenes of sinnes, & daily to say as our Sauour doth teach them, *Forgiue vs our trespasses.*

Secondly, I beleue that it is catholike or vniuersall, that is, dispersed far and wide vpon the face of the earth, & that therefore it is not tyed to any one place, as to Rome, or such like, but that God hath in every nation some that appertaine vnto him, howsoeuer it be that they cannot be perceived or seene by mens eyes.

Thirdly, I beleue that this church

church is a fellowship of holines, whome the Lord hath made vnto himselfe, and that therefore it becommeth those that bee perfect members of this faithful congregation, to haue bowels of compassion and fellowlike feeling, that is, to weepe with them that weepe, and to reioyce with them that reioyce, and be like affectioned one of the towards another.

Fourthly, I beleue and confesse, that the essentiall notes and markes to discern this Church by, before men, are not as the Papistes imagine, Antiquity, vniuersalitie, and vnitie, which are forraine matters, and may be out of the Church, but as the truth dooth teach vs, the sincere preaching of Gods worde, the right administration of the holy Sacraments, and the lawfull vse of the discipline which the Lord hath set forth vnto vs in the Scripture.

church

Con-

Concerning the word, I allow or receive none for it, vnder the name of it, but onely the two canonick bookes, the olde testament and the new. Professing further, that this word is not to be read onely, but for the edification and profit of the people, faithfully to be expounded and preached by a learned and lawfull ministry.

Concerning the Sacraments, I allow or receive no more, but two onely which the Lord hath had in perpetuall vse in his Church, till his comming again, that is Baptisme, and the Lordes Supper. Baptisme succeeding in place of circumcision, among the Iewes, and the Lordes Supper comming insteede of the Iewes Pascheuer. I acknowledge Baptisme to be the seale and pledge of our initiating or entering into the body of Christ, which is his
D Church,

A brieſe confeſſion

Church, and therefore is but once to be adminiſtred, either to the infants of the beleuiing parents, or els to thoſe that are newly conuerted to the faith.

I confeſſe the Lordes Supper to be our ſpirituall ſtrength and bleſſed continuance in the holy fellowſhippe of his Saints, as by which, the Lorde dooth ſcale vp in our hearts by faith, Chriſt his death and paſſion, our ſpirituall nourishment in him and by him, the miſticall vnion betweene Chriſt and his Church, and that holy band that ought to bee amongſt the members thereof, and therefore is oftentimes to bee vſed and frequented,

For the diſcipline, this is that which I beleue & confeſſe, that it ought to bee (not that which mans braine fantaſtically hath deuised) or that which is from Antechriſt, but that onely which
in

in substance the Lord himselfe hath set forth in his word, that is to wit, that euery perticuler Church should haue, first a godly and faithfull Pastor rightly to diuide vnto the people the word of life, which is the food of their soules: Secondly, painefull and watchfull Elders, who ought to ouersee, and to looke vnto the liues and conuersation of the people, that sinne and disolutenesse of life might not preuaile.

Thirdly, diligent and painfull Deacons, who ought to distribute to the poore and needy, without partiality or respect of person, the charitable reliefe and almes of the Church,

Further I confesse, that GOD to his Church hath giuen, as necessary helpes, and meanes, the ciuill maiestrate, and the Ecclesiasticall ministerie. I beleue that to the ciuill Magistrate, we

Do

doe

A brieft confession

doe owe in the Lord, and for the Lord, not onely our goods, and riches, wherewithall God hath blessed vs, but our selues and our liues also, for that wee receiue not only by them publique peace, and quiet possession of our own goods, but euen the religion and seruice of our God, & that therefore they are too much deceiued, who go about to despise gouernment, because they indenuour themselves to nothing els, but onely the confusio of Common-welths and Countries, & the ouerthrow of Gods feare and worship.

Touching the Ecclesiasticall ministry, I beleue and acknowledge, that they ought to be men both of such life, conuersation, and behaviour, as Gods word requireth, and that their duty standeth not in reading the word of God onely, but in preaching the same to the people, in propounding

ding it, reproofing & exhorting
with all long suffering and doc-
trine. I beleue and confesse, that
God to this Church hath given
large promises of grace, and will
in conuenient time, most mercy-
fully performe the same. Name-
ly these following, first free par-
don, and full forgiuenes of al our
sinnes, whether it be our origi-
nall iniquitie, spreading it selfe
into these branches, as lust, moti-
on to euill in the minde, consen-
ting to the same in the vnder-
standing, or a labouring to per-
forme the same, whereunto wee
haue beene mooued, or haue
yeelded consent, or a ctuall trans-
gression, committed against
G O D and his Lawes, eyther
by thought or deede: and as we
commit sin two maner of wayes,
eyther by doing of euill thinges,
forbidden, or in leauing vndone
good things commaunded: so we

A brieue confession.

haue a double remedy for the same, that is to wit, that by the death of Christ, our finnes are throughly weakned and lessened, and that wee haue Christes righteousness & holines accounted as ours, and imputed vnto vs, so that neyther sin, the deuil, nor hel, can lay any thing to our charge, or take any hold vpon vs at al, to ouerthrow vs: and that as this serueth very well to expresse our common misery, & may be an argument to humble vs, so it doth highly commende Gods infinite mercy, freely without any merits, or deserts of ours at al, pardoning al our transgressions, which ought to procure vs to continual thankfulness, with care & conscience to walk before him as those that professe holines and righteousness. Another grace is this, the resurrection of the body, and the soule, that in the great and last day

day of the Lorde the body and soule beeing both ioyned together, they may enter into the ioies of his euerlastingnes, and be made perfect pertakers of eternal blessednesse, which is the third grace, and gift of God towards his Church, euen eternall life, the very end of our faith and hope, whereas the Lord hath layd vppon such ioies for those that bee his, as the eye of man hath not scene neither his eare hard, nor his tongue is able to expresse, nor his hart large enough to conceiue.

An ordinarie prayer for a
private household, Morning and
Euening.



VR helpe standeth in the name of the Lord, who hath made Heauen and earth.

Blessed bee the name of the
Lord,

A Morning prayer.

Lord; from this time foorth, for
euermore. Amen.

O Lord God, most heavenly
and merciful father, we giue thee
most humble, and hartly thanks,
for all thy graces, so freely and
bountifully bestowed vpon vs:
we do confesse before thy Ma-
iesty, that wee are most vnwor-
thy the least of them. For as in
nature, we feele that original cor-
ruptio, that hath striken through
all our senses, peruered our vn-
derstanding, taken from vs the
true light of reason, and cast vs
into peruerse wils, so wee freely
confesse against our selues, that
there is nothing that is sounde,
that doth or can proceede from
vs: our bones do euen stinck with
the rottennesse that is in them:
putrification and corruption, hath
ceased vpon vs, and we are alto-
gether become abominable.

All our thoughts, wordes and
deedes

deedes are full of sinne, and most contrary to that righteousness, that ought to dwel and raigne in vs. And this is our further griefe, that this corruption which hath possessed vs, which we should mortifie and kil, with which we should be out of loue, which wee shoulde hate and abhorre (O Lorde) wee cherish it, and reare it vp continually, and preferre it, and loue it, and stroke and flatter our selues in following of it, to our owne destruction: wee keepe it warme in our bosoms, and lay it next our hearts, suffering it to growe to strength, so that it stingeth and woundeth vs, with many deadly strokes, vnlesse thou be good and gracious vnto vs.

And though this bee such a cursed monster, as the very feeling of it in vs, and the verie sight of it, shoulde yrke and loath vs,

A Morning prayer.

with all that doth proceed from
it in vs: yet wee are so rauished,
and besotted, with such a foolish
liking and loue of it, that wee e-
steeme it most beautyfull, preci-
ous, and amiable, in comparison
of which, wee despise all those
graces, & vertues, that we ought
to make speciall account of, and
to set greatest price vppon. But
forasmuch (good Father) as wee
confesse these things against our
selues: we beseech thee streng-
then vs, and open our eyes, that
we may finde out our own euils:
Strengthen the hande, that wee
may more and more wound this
monster in vs, that we may never
be at one with it, but may watch
against it, & euermore cal to thee
for helpe and assistance. O Lord
giue vs vnderstanding harts, to
feele our euils, and giue vs direc-
tion and helpe from thy spirite,
that we may bee deliuered from
these

these great dangers that are so
neere vs, to shun & ajoyde them.

And as thou hast in great
mercy, this night passed, kept vs
amidst the darknesse that had
couered the face of the earth,
making thy sonne to shine vpon
vs, thereby chasing awaye
that doleful darknes, to the com-
fort of our bodies: (O Lord) let
the sunne of thy righteousness a-
rise in our hearts, to scatter that
darknes that lurketh in them, to
the comfort of our soules. Wee
know that the one is good, thy
worke and made for the benefit
of man: but this spirituall dark-
nesse that wee are fallen into,
through our infidelitie (where
through all our wayes are per-
uerted and corrupted) this is it
that wee craue shoulde bescatte-
red in vs, because it maketh vs to
fall into hell, and bringeth vs to
euerlasting death and damnati-

on

A Morning prayer.

on. But (O Lord) if thou shalt scatter it : who shall gather it together, if thou shalt shewe thy fauourable countenance vnto vs, whose countenance shal we feare, that wee shoulde not loue thee, and delight in the glorious contemplation of thy face.

Let therefore that comfortable day Starre appeare vnto vs, that we may walke as thy chyl- dren, whome thou hast sette in the cleere light of the day, to hold out thy exceeding glorie vnto many, that we hauing true knowledge, may haue a liuelie faith, sealed with the worthie fruites of repentance, leading vs to the obedience of thy wil, wor- king thankfulnes in our hearts, for all thy free and louing mer- cies bestowed vppon vs, and in- creasing that loue in our hearts, which thou doost require of all christians. Giue vs grace therefore
(O Lord)

(O Lord) to seeke (as for a most precious iewell) the knowledge of thee, and of thy holy will reuealed in thy worde and Gospell; and knowledge of our selues, that wee may knowe that as thou hast reuealed thy selfe, and wilt be knowne of vs, and haue such true knowledge of our selues, that wee may truly humble our selues, to stand in thy sight. Wee know that true knowledge of thee, cannot bee, without true knowledge of our selues: We are assured that who-soeuer knoweth thee, and whom thou hast sent, Iesus Christ the righteous, he hath that faith giuen him of thee, that is his present victorie, and putteth him in present possession of euerlasting life and glory: and therefore teach vs so to know thee, as we may belieue in thee, so to belieue in thee, as we may truly repent

A Morning prayer.

on. But (O Lord) if thou shalt scatter it : who shall gather it together, if thou shalt shewe thy fauourable countenance vnto vs, whose countenance shal we feare, that wee shoulde not loue thee, and delight in the glorious contemplation of thy face.

Let therefore that comfortable day Starre appeare vnto vs, that we may walke as thy chyl- dren, whome thou hast sette in the cleere light of the day, to hold out thy exceeding glorie vnto many, that we hauing true knowledge, may haue a liuelie faith, sealed with the worthie fruites of repentance, leading vs to the obedience of thy wil, working thankfulness in our hearts, for all thy free and louing mercies bestowed vppon vs, and increasing that loue in our hearts, which thou doost require of all christians. Giue vs grace therefore
(O Lord)

(O Lord) to seeke (as for a most precious iewell) the knowledge of thee, and of thy holy will reuealed in thy worde and Gospell; and knowledge of our selues, that wee may knowe that as thou hast reuealed thy selfe, and wilt be knowne of vs, and haue such true knowledge of our selues, that wee may truly humble our selues, to stand in thy sight. Wee know that true knowledge of thee, cannot bee, without true knowledge of our selues: We are assured that who-soeuer knoweth thee, and whom thou hast sent, Iesus Christ the righteous, he hath that faith giuen him of thee, that is his present victorie, and putteth him in present possession of euerlasting life and glory: and therefore teach vs so to know thee, as we may belieue in thee, so to belieue in thee, as we may truly repent

A Morning prayer.

penit for al our finnes past, euen
from the bottome of our hearts:
that repenting, wee may yeelde
thee obedience, may be thank-
full vnto thee for thy mercies,
and yeild the homage and seruice
as thou hast appointed.

Lord take from vs all incon-
stancie, kindle our affections to
loue thee, with that spiritual and
vndefiled loue, which is meete
for so holy and chaste a worship.
And (good Lord) blesse all our
brethren, who thou hast vouch-
safed to call to the same hope to-
gether with vs: namely, reare
vp vnder thy crosse, whomsoe-
uer thou shalt thinke meete to
try, eyther for their bettering, or
for the enlarging of thy glory,

Finde out the wicked that lurk
in their finnes, and as thou dis-
playest thy seuerer iustice by pu-
nishing thine enemies, so let thy
mercy be a continual comfort to
them

them that feare and loue thee.

Good Lorde thou who hast made all things of nothing: giue waye to thyne owne worke, in conuerting such as thou wilt vse to the setting forth of thine own glory, and as for others, it shal be thy praise (who doost al thinges wel): to break them as bubbles, to gather them together, & as thou diddest the Grasshoppers, to cary them into a sea of destruction.

And albeit we beeing guilty of our owne sinnes, doe feelee how vnworthy we are of any blessing in that behalfe, yet Lord as thou hast graunted vs grace to pray, and hast made vs feelee our miseries, in the want of these things, without which, wee see our liues cannot stande: so wee beseech thee graunt vnto vs whatsoeuer we aske in thy name, according to thy will; increase our faith, patience, obedience, and loue: keepe

Euening prayer.

keepe vs this day , and all the dayes of our life in thy feare, let thy blessing be vpon this whole houshold, to leade them in thy trueth, and those that thou hast made decre vnto vs, whether they be present or absent, let thy louing kindnes and fauour protect them. Be good to our children, seruants, and friendes that liue with vs, that we may liue in the seruice of thy gospel, to grow vp in the knowledge and pure life of it. Good Lord grant these thinges, and whatsoeuer els thou knowest to be necessary for vs. Amen.

Euening prayer for a priuate Family.

O Lorde, great is thy mercie and thy fauour ouer all thy workes, is the preservation and prosperitie of them. And hereof is it (O Lord) that this day, and all

all the dayes and times of this life, thou hast brought vs thorow many dangers, and defended vs, that we should yeelde vnto thee the praise of so many mercies.

Thou hast not therefore onely kept vs this day, from those falles and shipwracks, whereinto many others have fallen, but also thou hast powred vpon vs euen contrary to our deservings, many excellent and notable blessings: thou hast kept vs in thy feare, that not onely we should walke in our seuerall vocations, according to thy will, too obey thy word, and to walke as in thy presence: but furthermore thou hast giuen vs a victory against our spirituall aduersaries, that wee should not be carried away from the obedience of thy word.

Good Lord we beseech thee euermore to keepe vs still, and to make vs constant in that holy pro-

28 *Evening prayer.*

profession of thy name wherinto
we are entred, that no subtilty of
sathan, nor craft of any of his
ministers, doe so beguile, that we
should turne away from thee (O
Lord our God) from the obedi-
ence of thy truth, but let thy
word be alwaies our direction.
And because (O Lorde) the day
is now past, which thou hast cre-
ated and made for our good and
benefit, that wee shoulde walke
before thee, every one in our se-
uerall places, to doe those duties
thou hast appointed vs vnto, and
the night is now approached,
which also thou hast made for
our comodity, that for the streng-
thening of the same weak taber-
nacles of clay, wee might have
such rest as is fitte for vs; We be-
seech thee (O Lord) let thy watch-
full eye be ouer vs, let thy graci-
ous hand protect and defend vs,
let thy mercifull prouidence
com-

compasse vs round about, from the violence of that enemy which goeth about continually, seeking whom he may deuoure.

We acknowledge good Lord that through our transgressions, wee haue drawne thy heavy iudgements vppon vs, if thou shouldest marke and iudge our thoughts, wordes and workes. Our finnes are multiplyed out of measure, and there is no ende of our wickednesse and abominations: but good Lord wee beseech thee turne thy face from them, and in the bloode of Iesus Christ wash vs and cleanse vs, forgive vs all that is past, and let the assurance of our peace and reconciliation in the seale of thy spirite, be sealed in our consciences, that we neuer be left comfortles, kindle thy loue so in our hearts, as in respect of thee and thy seruice, wee may dispise and vtterly

82
Evening prayer.

vnterly detest whatsoeuer is a-
gainst thee and thy word: and
how-so-euer our bodies sleepe,
yet keepe vs continually watch-
full, that our spirituall eyes tho-
row a liuely faith, may euer be-
holde him that is our greatest
comfort.

And as thou hast graciously
begunne in vs, that same notable
worke of our newe byrth, wee
beseech thee go forward in that
excellent mercy still towards
vs. Make cleane (O Lorde) our
harts within vs, and withdrawe
not thy hand till thou haue fully
reformed vs, slay in vs every day
more and more the old man, with
all his concupiscences and lusts,
nale them to the crosse of thy
deere sonne Iesus Christ, make
vs to feele the power of his pas-
sion, both in our soules and our
bodies, that dying with him, wee
may also be made partakers of
his

his holye resurrection : not one-
lie then when wee shall appeare
at the last daye , but also when
rysing daylye from the death of
finne, wee may walke in new-
nesse of lyfe , and hauing our
wayes prepared to the keeping
of thy commaundements, by ho-
ly and acceptable workes we may
glorify thee our heauy Father,
both before thy Saints and also
before those that are without.

Work in vs (O lord) true thank-
fulnesse, that wee may loue thee
aboue all, who hast loued vs be-
fore the foundations of the world
were layd, calling vs by the voice
of thy gospel, in that good time
that thou appointed, giuing vs
faith, hope, loue, and al other hea-
uently vertues , strengthening vs
against all other spirituall eni-
mies.

And now good Lord, wee be-
seech thee for thy whole church,
that

Euening prayer.

that thou wouldest shew mercy
vpon al that are to be gathered,
vnder the obedience and scepter
of Christ, those whom thou hast
already called, good Lord streng-
then them, and those that are to
be called, we beseech thee hasten
their calling, that being deliue-
red from the power of darkenes,
they may be partakers together
with vs, of that great light thou
hast revealed vnto vs. Looke (O
Lord) vpon the rage of the ene-
mies of thy truth, & pay that into
their bosomes that through ma-
lice they haue deuised, against
those that make profession of thy
truth. Good Lord remember our
bretheren, that through long and
tedious troubles; haue beene a
long time exercised vnder the
flayles of these persecuting Ty-
rants: giue them an ende. (O
Lord) if it be thy will that they
may praise thee together with

vs

vs in the assembly of thy Saints,
that as thou hast smitten them,
so in thy louing countenance,
they may be healed againe and
comforted. And we beseech thee
make thy worde to flourish tho-
rowout al the world, that shining
to them that are in darknes, they
may see the light and hope of
their saluation. Raise vp (O
Lord) and establish the ministry
of thy word, and furnish it with
beauty and honour, that the gra-
ces of thy spirit in a full measure,
may company such as thou hast
appointed to this high office.

And because (O Lord) the daies
are dangerous, and thy Church
is clogged with many here-
tiques, corrupt and hypocriticall
deceiuers, mercilesse and vncon-
scionable deuourers, who are
broken in vpon thine own inhe-
ritance, giue thy ministers wise-
dome and strength from aboue,
that

Evening prayer.

that they may caste out these wicked destroyers, that they may stand in the gappe against these hirelings and idle shepheards, which have neither conscience, care, nor skil to feede thy flocke as they ought to do. And good Lord, we beseech thee, awaken those that through the security of the time are fallen a sleepe, and carried away with the corruptions thereof, that they may see whether they are going.

And now perticularly for our owne Land, we beseece thee (O Lord) be mercifull vnto it, and turne away thy heavy displeasure that seemeth to bee kindled against it.

For thou hast spoken vnto vs from heauen in more fearefull manner, than heretofore thou hast doone to our fore-fathers in many yeeres: thou hast also shaken the earth vnder vs, and made thy

thy wrath to burne amongst vs,
as fire to the destroying of ma-
ny, by which it doth appeare that
our finnes are horrible, that haue
so prouoked thee against vs: but
good Lord be mercifull vnto vs,
forgiue vs our great contempt,
and our vnthankfulnesse, that
haue not so highly esteemed thy
blessed and holy word as became
vs. Forgiue vs (O Lorde) the a-
busing of that grace thou hast
blessed vs withall, amidst al those
nations set on fire and troubled
round about vs: forgiue vs that
we haue brought forth no bet-
ter fruites: forgiue vs, that in thy
loue and long patience, wherein
thou hast waited for our repen-
tance, we haue shewed no grea-
ter loue nor obedience.

And we beseech thee (O God)
worke in vs true conuersion vn-
to thee, strike our rockie hearts
by thy holy spirit, that they may

92 *Euening prayer.*

gush forth many teares, to witness our vnfaigned amendment. And wee beseech thee to blesse our Queene, her Counsellers, nobilitie, and all that thou hast set in the seate of iustice, that having a large measure of thy gracious giftes fit for their places, they may restore those good helpes for the aduancement of thy glory, which yet are wanting vnto vs: and may take away those hurts and superfluities, wherewith the Church and thy people haue beene encombred.

Gyue them grace to execute thy iustice without respect of persons for the cleering of thy trueth, and for the condemning of error. Rayse vp their hearts (O Lord) that thou being in the midst of them, maist minister to every one such counsell and wisdom, as may shew them the breaches of this Church & common

mon weale, and the speedy and proper remedies thereof. Bowe their harts, (O Lord) and encline them to seeke the scepter of thy onely begotten son Iesus Christ that yeelding vnto it, they may be protected and defended, & it being turned vpon their enemies it may breake them in shiuers.

Teach them (O Lord) every one in his owne calling, principally and aboue all other things to seeke thy glory, that thy house may be both fully repayred and beautified.

And (good Lorde) for our neighbour Churches be mercifull vnto them, those of Scotland and Flaunders, and those also that are further off from vs, from whence in times past, we receiued knowledge, and were succoured in the time of persecution: O Lorde wee beseech thee, let thy hand be ouer them, to maintaine

61. — *Evening prayer.*

them and defend them: giue them
(O Lorde) peace, that they may
the more frankly serue thee.

Worke in vs a true feeling of
their miseries, that wee as mem-
bers of the same body, liuing by
one and the same spirite, may
praye earnestly vnto thee for
them, may be ready at al times to
assist and helpe them. And (good
Lord) as thou hast been a watch-
man ouer this Land, keeping it
against the practises of many
traytors and Papistes, so wee be-
seech thee, defend it still, be thou
our spye, against all these same
wicked Iesuites, that seeke not
only to bereaue vs of spirituall
comfort in the ministerie of thy
Gospel, largely and plentifully
bestowed vppon vs, but also to
deprine vs of that peace, that
vnder the soueraigne scepter of
thy seruante *ELIZABETH*
our gracious Queene, and the
gouer.

gouvernement of her officers, wee
haue and doe inioy, by seeking
to bring in that man of sinne
and his tyrannicall iurisdiction:
O Loudelet them not go downe
to the graue in peace, who thus
seek to scatter our peace, but as
thou hast found some of them
out, so finde them out stil, and let
their blood be vpon their owne
heads, that haue not sought thee
according to thy statutes. Wee
beseech thee blesse the labors of
thy seruants and ministers, that
in their seuerall charges thy hand
may bee with them, to streng-
then them in defence of thine
own good cause, against all those
wretches that rise vppe against
thee, that their studdies, suffe-
rings, admonitions, exhorta-
tions, and prayers may haue such
notable effect as the gospell may
haue freer passage.

According to the outragious-

Morning prayer.

nes and crueltie of these vnfaithfull ones, let thy hand bee vppon them, to treble the wrongs, the cruelties, oppressions, and persecutions that they haue shewed vpon thy holy ones.

Finally, good Lorde, reare vp the heauy harted, turne the chastiments of thy children, as rods of thy fauour, to their good and amendement, bee mercifull vnto them that thou hast made deere and helpefull vnto vs, and blesse vs euery one in our place, that wee may truly serue thee, feare thy maiestie, and loue thy authoritie. These things we doe craue at thy hands, in the name, and for the righteousness of Iesus Christ, our onely Sauour and redeemer. *Adding also that prayer that he hath taught vs:* Our Father, which art in heauen, &c,

A prayer for priuate families, for the ministerie, and for estates, that the Gospell may haue a free passage.



Almightie GOD
and most merciful
Father, wee
most humbly be-
seech thee of grace
through Iesus Christ, both to
forgiue our sinnes, which haue
alreadye kindled thy wrath a-
gainst vs, and also to receiue the
prayers, which in a time of great
perill and danger, wee offer vp
vnto thee. Thy word (O Lord) is
the light of our eyes, the Lan-
terne of our steps, without the
which we are as blinde men, con-
tinually ready to fall and be over-
throwne, the preaching and ex-
pounding of it, by such as are a-
ble, and called to it is ordained of
thee, for the opening of the same

Morning prayer.

vnto vs, and the guyding of vs in
thy waies, by working & increa-
sing in vs fayth, to the gathering
together of thy Saints, and the
making perfect of the bodie of
Christ, which blessings thou
vouchsafest not all nations, but
not regarding them in this re-
spect, leauest many of them to
continue in the blindnes wherein
they were borne, to wander in
darke and slippery waies of su-
perstition and Idolatry, shewing
this mercy onely to such, to who
it hath pleased thee to shewe thy
mercy. Amongst whom we thy
people, within this dominion,
and especially in this Land, haue
been vouchsafed for some yeres,
these so great and inestimable
faouours at thy hands. But now
thou threatnest to deale other-
wise with vs, in forbidding some
of thy faithfull seruantes and
Preachers of thy holie Worde,
to

to speak any more in open place
vnto vs. Which beginning of
darknes, doth worthily so much
the more humble vs, as that by
it, we feare in this displeasure the
rest of their bretheren yet stan-
ding amongst vs, may also bee
put to silence, and we thy people
lett like a flocke of sheepe, with-
out any skilful and faithfull shep-
heard to looke vnto vs. Which
if thou shouldest bring vpon vs,
in thy most heauy displeasure,
wee must needes confesse thy
iudgements to be righteous, and
our sinnes to haue kindled thy
wrath against vs. For wee haue
euery one gone astray, and haue
not walked woorthy thy graci-
ous Gospel bestowed vppon vs.
In the beginning indeede, wee
seemed to receiue it with some
ioy, and reioycing in the light
thereof, wee did with comfort
thinke of it our selues, and were

Morning prayer.

desirous to heare it, and to speake
of it with others, bothe in our
houses, to our wiues & children,
and households, and abroade with
our neighbors and friends, pro-
uoking one another thereunto
and saying come let vs goe vp to
the mountain of the Lord, to the
house of the God of Iacob, that
hee may teach vs his wayes, and
we may walke in his commaun-
dements. For at that time thou
gauest vs faythfull and zelous
Preachers of thy word, early and
late calling vpon vs, and exhor-
ting vs with stedfast purpose of
hart, to go forwardes in the loue
and obedience of thy trueth: in
which waye it pleasing thee to
blesse vs with peace, our zeales
like the morning dew haue vani-
shed away, and wee beganne to
seeke after the riches and honour
of this world, and to loue them
or pleasures more then thy
worde.

worde. Which our neglect, or rather contempt of thy holy worde, prouoked thee to withdraw from vs, by sundry meanes, many of thy good and faithfull shepheards, who kept vs carefully, as the sheepe of thy pasture: and sette ouer vs in their places, partly such as had no skill, and partly such as had no will, to doe any good duty to vs. By meanes whereof we were further estraunged from thee, and cast into many most certain dangers of our soules. For besides those which might rise from our selues, and this our neglected estate, wherein we could not long stand, for want of spiritual food, there rose yppe heretiques and mouthes of sathan, the father of lyes, who as rauening Wolues come to deuour vs. They pretend a libertie, and to be like vnto God, and are the bondslaves of
sinne,

Morning prayer.

finne, and without G O D in the world, They speake of loue, but the loue of the trueth is not in them, They boast of the ancient and Apostolike faith, but teach Apostacie from it, and a late superstitious worshippe in the seruice of Idols, yet in these shewes as in sheepes skinnies, these rauening Wolues haue made a pray of many. Which our dangers being knowne vnto thee, notwithstanding, we had no care to seek for helpe, it hath pleased thee alwayes to stirre vppe some to giue vs warning, least we should all perishe, and of late yeeies in a gracious blessing to change in many places our shepheardes againe, raising vp men amongst vs like the former, hauing the Spirite in their hearts, and the worde in their mouthes, who setting themselves betweene the Lambes and the Lyons haue
deli.

deliuered many from the deuourers: who, if they might continue in their places, and others like vnto the be placed, through out thy people, we doubt not, by thy blessing, but euery mouth opened to deuoure vs, should be shut vppe, and wee thy seruants, should want no foode needefull for our soules, wheras we hoped, thou wouldst haue increased the number of them, thou beginnest to diminish them, and not onely dost not rayse vp such as they are, where they haue beene none heretofore, but in thy displeasure hast taken some of them already from vs, and threatenest the remoouing of many more, which we acknowledge to be done most iustly for our finnes, because wee haue not profited much better by these thy seruants, then we did by their brethren who came before them.

For

Morning prayer:

For they haue preached vnto vs, but we haue not heard: they haue exhorted vs to repentance, but we haue not amended. Our houses that for Christian exercises of thy worde, of thankesgiuing, and of prayer, ought to be as little Churches and Sanctuaries, dedicate to thy honour, are in many places, like to the tentes of the wicked. For wee are almost wholly without reading or speaking of it in our houses: and hauing liberty in our own country, with so great a largesse of blessing bestowed vpon vs, wee are silent of thy prayses, as they which hanged vp their harpes in the day of their captiuitie.

Wee offer not the daily offering and sacrifice of Morning & Euening prayer vnto thee. Our whole families regardeth little the duties of that calling thou hast called vs vnto. As for our
publique

publique estate, the greatest part of our Churches, is without a teaching and preaching ministrie, and that after so many and so happy yeres of enioying al good meanes, whereby long agoe, we might al haue been provided: of such also as are able to teach, too many haue fallen in loue with worldly honours and commodities, and seeke rather ours, then vs: rather themselues, then the things that are of Christ Iesus.

Such as by thy grace are faithfull in their calling, and carefull to profite vs, are not encouraged and comforted in their labour, nay they are directly vexed and molested. The doctrine of faith being of thy goodnes solid and holy, the discipline of life is yet vareformed: most damnable heresies daily increase, & are not pursued with that wholsome severity, which their merites, and

our

Morning prayer:

For they haue preached vnto vs, but we haue not heard: they haue exhorted vs to repentance, but we haue not amended, Our houses that for Christian exercises of thy worde, of thankesgiuing, and of prayer, ought to be as little Churches and Sanctuaries, dedicate to thy honour, are in many places, like to the tentes of the wicked. For wee are almost wholly without reading or speaking of it in our houses: and hauing liberty in our own country, with so great a largesse of blessing bestowed vpon vs, wee are silent of thy prayes, as they which hanged vp their harpes in the day of their captiuitie.

Wee offer not the daily offering and sacrifice of Morning & Euening prayer vnto thee. Our whole families regardeth little the duties of that calling thou hast called vs vnto. As for our
publique

publique estate, the greatest part of our Churches, is without a teaching and preaching ministration, and that after so many and so happy yeres of enioying al good meanes, whereby long agoe, we might al haue been provided: of such also as are able to teach, too many haue fallen in loue with worldly honours and commodities, and seeke rather ours, then vs: rather themselves, then the things that are of Christ Iesus.

Such as by thy grace are faithfull in their calling, and carefull to profite vs, are not encouraged and comforted in their labour, nay they are directly vexed and molested. The doctrine of faith being of thy goodnes solid and holy, the discipline of life is yet vareformed: most damnable heresies daily increase, & are not pursued with that wholsome severitie, which their merites, and

our

Morning prayer.

our safety doth require. In which
so great necessity they lay not to
their handes, in whose power it
is to reforme all these disorders.
For these and many other great
transgressions, of our state, our
citties, our townes, our houses &
euery one of vs, in the putting to
silence of some of thy faithfull
and worthy seruants, threatenest
vs al; if we repent not vnfeigned-
ly of all our sinnes, and bee sin-
cerely conuerted vnto thee, that
the rest also of those that are
carefull for our soules, shal be ta-
ken from vs. For which cause (O
Lorde) wee most humbly seeke
vnto thee, at this present, besee-
ching thee for thy beloued Son
Christ Iesus, to be mercifull vnto
vs. First, in the forgiuenesse of
our sins, the cause of thy wrath
kindel against vs.

Looke not straightly to the
offences committed in our pub-
lique

lique state, or in our priuate houses or persons against thee: but beare with our conditions, as thou diddest sometime, with the people of Israel, so prouoking vs still by thy patience and long suffering to true repentance. Then being so reconciled vnto vs, we most humbly and earnestly beseech thee, to grant the continuance and enlargement of thy word, truly preached amongst vs.

To this ende we beseech thee (O Lord) both to restore againe to their places frō whence sometime they gaue light vnto vs, such godly learned preachers of thy worde, as are already taken from vs; and to vphold and maintaine the faithfull ministry of such as are left amongst vs, that we be not also deprived of them.

Wee are thy flocke (O Lorde) and the sheepe of thy pasture.

O

Morning prayer.

O strike not our shepherdes,
that wee thy flocke also bee not
dispersed and scattered abroad.
We are thy people, and thy Cit-
ties, cutte not off from vs, our
springs and our conduit heades,
that we want not liuing waters
to refresh our fainting soules, as
a besieged Citty. Forbid not (O
Lorde) the starres of heauen, to
shyne downe vpon the earth,
Say not to the clowdes that haue
water in them, poure not downe
your raine vppon mine inheri-
tance. The clowdes that are with-
out water, let the winde carry
them away, and the starres that
giue no light, let them fall down
from the firmament of beauen.
But he that holdeth the heauen
and starres of Asia in his hande,
and bestoweth the first and lat-
ter raine vpon his vineyarde, let
him also in his infinite and euer-
lasting mercies, holde the starres
of

of England in his right hand, and
suffer his doctrine like the dew
which falleth vppon the fieldes,
so to come downe from them
vpon his people, to make them
growe before him, with the
groweth and mightie increases
of God. Yea wee beseech thee
further (O Lord) to raise vp ma-
ny such as *Esdra*s, as *Agge*, and
as *Zaccharie* were, who may yet
repaire and raise vp hier the ta-
bernacle of *Dauid*, and the king-
dome of Christ thy son amongst
vs. Blesse wee beseeche thee to
this end, our gracious Lady and
Queene *Elizabeth*. Keepe her
from all dangers of her enemies.
Perfit wee beseech thee, by her
hande, the Godly worke of thy
Temple, which by thy grace, she
hath raised vp so highly already.
Preserue likewise her highnesse
Counsellors, that as the Godly &
wise counsellors of *Salomon*, they
may

Morning prayer.

may assist her highnesse in this noble work. Grant vnto our teachers, that they giue no offence in any case, that their ministerie bee not blamed, but that in all things they may approue themselves in holinesse, wisdom, and faithfulnessse, giuing to thy house their portion in due season, that at thy comming being found so dooing, they may receiue praise and honour of thee.

Grant vs the right and lawfull discipline which thou hast appoynted, for the guiding of thy people, obedience to thy wil, christian conuersation: wherein being dutifull to all, peaceable, honest, iust, true, even in the desires of our heart, our light may shine before men, to the glorie of thee our heavenly Father, and the great increase of all thy mercies towardes vs. Haue mercie of the Churches distressed

sed in all places, that both for them, and for our selues, we haue cause to praise and honour with Psalmes of thankesgiuing, thow our Lord Iesus Christ. To whom, with the father and the holy Ghost, be all praise, honor, and glory, Amen.

Private prayers for the Ministerie, to the same purpose that the former was, so be said Morning and Euening.



Almighty God and most mercifull Father, thou hast ordained the preaching of thy worde, by such as are sent from thee for that purpose vnto vs, to be the ordinary meanes, for the working and increasing of faith in vs, to the

Euening prayer.

the glorifying of thee in all good duties in this life, and the everlasting saluation of our soales in the worlde to come: we thy seruants most humbly beseech thee, to vouchsafe vs alwaies, and the rest of thy people, namely, within this dominion, both this outward meanes, and the inwarde blessing of it whereby it may be of power in vs, to euery good vse, for which thou hast ordained it. We are indeede most vnworthy, to haue this so great fauour shewed vs, because we haue not loued nor esteemed it, as wee ought, neyther profited by it to the reformatiō of our selues, our houses, our Church & common wealth, as we should haue done. Wherefore thou hast begunne to take away this light out of some of our Churches, by the restraint which is of sundry faithfull Ministers of thy worde, in diuers places

places amongst vs, & threatnest
vs both with the want of them
stil, and also with the taking a-
way from vs, such of their wor-
thy brethren as yet stand before
thee, & in the midst of their peo-
ple, to teach them, and watch ouer
their soules as thou hast appoin-
ted. O Lorde our God, because
thou art of infinite goodnes and
mercy, repenting of our former
want of regarde of so precious
blessing and our not profiting
by it as we ought to haue done,
we most humbly beseech thee,
through Iesus Christ our Lorde,
to forgiue vs these our so great
offences, and to graunt vs here-
after, to loue thy worde, and re-
gard it as our liues. Which bee-
ing wrought in vs by thy grace,
suffer vs not to want this foode
of our soules, this light of our
eyes, and this Lanthorne of our
wayes, let vs not be left as a flock
of

Evening prayer.

of sheepe without a shepheard,
but of thy goodnes, send vs again
our skilfull and painfull sheepe-
heardesto keepe vs, and to watch
ouer vs that we goe not astray.

Of thy mercy (O Lord) restore
vnto vs such Preachers of thy
worde, as sometimes taught thy
people soundly out of thy word,
and are now forbidden to preach
any more, and open their mou-
thes with liberrie, to speake thy
truech, as they ought to speake it.
Further, we beseech thee also to
keepe and vphold with thy right
hand, such of their faithfull bre-
thren, as yet continue in their
ministerie, that they may pro-
ceede and goe forward without
restraint, and in all our Churches
to set wise and trusty stewardest
ouer vs, who may giue to thy
people their due portion in fitte
time and season.

To this ministry of holy doc-
trine,

trine, adde also the discipline (all contrary corruptions beeing abolished) which thou hast appointed for the guidance and gouernance of thy Church. Blesse (O Lord) we beseech thee, our most noble Queene *Elizabeth*, with all royall graces, with a religious, long, and prosperous raigne our vs. Her highnesse Counsell, with counsell, and blessing out of thy sanctuary. The Preachers of thy Worde with knowledge, wisdom, and fidelitie in their calling.

All our people with obedience to thy word: and for thy sake to those, who by thy authority, are set ouer vs. Bee mercifull to the afflicted, especially for thy truth, in the Lowe Countries, or else where: giuing them patience and comfort in all their troubles, and an happy issue of them, to the aduancement of thy gospell

Godly prayers.

amongst them, that all the world
may see thy glory, and giue ho-
nour to thy name. Graunt vs (O
Lord these and all other graces
needfull for vs and thy whole
Church, for thy beloued Sonne
Christ Iesus sake, to whom. &c.

*A translation of the praier in
the end of Tussens Commentarie,
vpon the lamentation of Ieremie,
out of Latine into
English.*

O Lord euerlasting, most
mightie and most mercy-
full G O D, who hast
made knowne thy maruailous
power, goodnesse and glorie,
both in the creation of this whole
world, and the most righteous
gouernment of it, and especially
in the preservation and deliue-
rance of thy Church, by Iesus
Christ thy most blessed son our
Lord,

Lord, and our *Emannell*: we thy
seruants and people, we vppon
whom the ends of the world are
come, present our selues before
thy high Maiestie, but in confi-
dence onely of him, whom thou
hast appointed, a propitiation
and satisfaction for vs thorow
faith, that thy holy Spirite gui-
ding vs in our prayers and gro-
nings, we may haue accesse by
him vnto thee, the beaming light
of thy glory, and the ingrauen i-
mage of thy person, our Priest
and Mediator, and for his bloods
sake, merite and intercession,
mercifully heare our prayers,
which in grievous times woun-
ded with the sharpe feeling of
our sinnes, contrite and heauy,
we poure out vnto thee, vnwor-
thy surely to enioy this light,
and much more (O Lorde God,)
to offer our selues to thy sight,
dwelling in a light which
bindeth

A godly prayer.

men cannot come neere vnto.

For whence should a shaddow
& dust haue so great confidence,
notwithstanding that the consci-
ence of so many sins, so many ha-
nous crimes, and so shamefull vn-
thankfulnes, did not most heauily
pres vs, nor driue vs from thy
most holy presence. But the tast
of thy fatherly goodnesse, and so
merciful and sweet a promise of
thy sonne, calling all that labour
vnto him, and graciously promi-
sing all things that wee shall aske
of thee in his name, ouercōmeth
this shamefastnes and this feare.

Wherefore (most holy father)
be merciful vnto vs, for the same
thy sonnes sake, and forgiue vs
our sinnes, which he hath taken
away with his own blood, wher-
of there are many and most grie-
uous which haue beene commit-
ted by vs. For how much more
in these last times thou hast
poured

poured out thy grace, and with how much more greater liberallitie, largesse and bounty, thou hast communicated thy gystes: so much the more shamefull, so much the more detestable is our iniquity, our stubbornesse, our security and vnthankfulness, who in the beginning indeed, seemed to receiue the Gospel with some cheerefulness, and ioy, but straight the thornes of worldly cares, of couetousnes, vanity and excesse growing vp, some heate of persecution arysing, wee lost our heate, we became cold, and withdrawing our feete againe, seeking rather priuate and earthly commodities, then the thinges which are of Christ Iesus. And which is yet more grieuous, whē as in affaires and time most troublesome, suddainly by thy mighty hand the troupes of our enemies being scattered, and the ar-

Godly prayers.

tempts of Antechrist beeing re-
pressed, thou haddest gotten vs
peace and quietnes, wee like vn-
tamed horses, casting away all
reynes, threw our selues into all
excesse, wee gaue our selues to
securitie, to all wickednesse: so
as we seeme not to be willing, to
beare eyther thy authoritie and
discipline, or yet our selues.

What shal we say, that neither
our kinges, nor our Princes, nor
our teachers and leaders, are free
from blame? What, that the
mightie sinne mightily, the wise,
are become vnwise and these two
plagues of mankinde, couetous-
nes and ambition, the one raig-
ning in the Maiestrates, and both
in the Teachers of the Church,
all honor, all order, all discipline
is fallen to the ground, and thy
holy religion, thy sacred and vn-
defiled trueth, is despised, is ha-
ted, is called into doubt, Ney-
ther

ther yet is there any place left
for counsell, for remedy, or for
warning: neyther the prayers
nor sighes, nor earnest desires of
the godly can be hard.

The examples of thy horri-
ble wrath vppon the people
neere vnto vs, which are rounde
about vs, are not regarded: so
desperately wee seeme to runne
one vppon another to our de-
struction, and to throw our selues
into the old confusion and ruine.
Shall the Church then perishe
with her owne right hand? Shall
every one eate continuallie the
flesh of his owne right arme?
Shall *Manasses* oppresse *E-*
phraim, and *Ephraim* *Manasses*?
Shall one brother oppresse ano-
ther? And shall they alwayes
lye in a dead sleepe, who ought
to meete with these mischietes,
and keepe vnder the malepart-
nesse of these absurd and im-

A godly prayer.

portunate men? And so the light scarce risen, straight goe downe to vs: and the libertie and peace gotten and settled with so much labour, and so much blood, bee broken and lost? And nowe shall the proud looke of euerye Sycophant bee the measure of Lawe and of Religion? O thou almighty and euerlasting God, thou O Lord, who, all kingdoms decaying, maintaineest thy throne and the worship of thy maiestie: thou who onely of desperate euils art the skilfullest and happiest Phisition, remedie these mischiefes: looke vppon these deformities: Vphold the falling estate of the Church, the falling estate of the common wealth.

Awake vs that we lie not still in our sinnes, but rather that wee may betaught by the examples of our neighbors, and by the examples of thy people Israell, whom

whom oftentimes thou hast punished so grieuously, and the horrible examples of thine anger, which the lamentations of *Ieremie* witnesseth to haue been laid vpon thy holy Ierusalem.

Suffer not our harts to bee so hardened, but rather giue an heroicall spirite, a spirite of iudgement and prudencie, vnto our Princes and Magistrates? Grant to our teachers a right zeale, a sincere desire of truth, the knowledge of themselves, the loue of their neighbors.

Giue to thy Church a true and vncorrupted faith, a holy discipline, right iudgements, pittie, chastitie, temporaunce, that being secure and so often warned: wrath sparkeling now euerie where, doe not oppresse vs: that it waste not our Country, deface not our Churches, and destroy not our children and our liber-

Godly prayers.

ties, together with our selues.

Cause vs rather whome thou
hast borne with so many yeeres,
seriously to repent, that we may
humble our selues to thee with
true humilitie and duerie, and
that we may wholly prepare our
selues to beare the crosse, if thou
shalt lay any vpon vs, & to waite
for the last coming of thy Son
our Lord Iesus Christ, who is al-
ready at the doore. In the meane
time defend thy little flocke, de-
liuer our brethren in France,
and in the Low Countries, who
are nowe almost vtterly vndone
with long continuance of trou-
bles.

Renue the face of thy church,
as in auncient times, til it may be
graunted vs to inioy the most
pleasant and happy beholding
of thy face, in the kingdome of
thy glory. Amen.

A prayer before a man go-
eth to study.

O Lord God heavenly father,
God of all wisedome and
vnderstanding. I acknowledge,
that by thy iust sentence, in that
generall corruption, which I
haue drawne from *Adams* loines
I am deprived of all spirituall
wisedome, knowledge, and vn-
derstanding of thee and thy wil,
and that there is nothing in man,
but blockish and beastly igno-
raunce, such as springeth from
infidelitie, and is most contrary
vnto thy wil. There is none that
vnderstandeth, there is none that
seeketh God: O Lord haue mer-
cie vpon mee most miserable
wretch, and open mine eyes, that
I may see the misteries of thy
profounde and excellent truth.
Increase (O Lord) all holy desires
in me, to attaine the knowledge
of

Godly prayers.

of thy will . And because thy word is thy wil, let my whole delight be in the same , to meditate therein day & night , that it may be more precious then golde or filuer many times fined , more sweeter then the honye or the honie combe. Further, howsoever thy graces and gifts are to be acknowledged in men , yet because thy good pleasure is so, that all men shoulde carrie the skarres of ignorance and infirmitie , drawe in my whole delight, and kindle all mine affections to the loue of thy lawe and testimonies , to those Scriptures that were written and indited by thy selfe, and thy owne spirite. For those (good Lord) containe thy whole wil in that euerlasting couenaunt that thou hast stricken with thy Saintes. This (O Lord) is that wel-spring of wisdom and grace, that shall make

vs wise before thee, howsoever
the worlde condemne it of mad-
nes and folly, whereof as our fa-
thers dranke in times past, albeit
in a darke speaking, and by sha-
dowing sacrifices, so thou hast
giuen vs a most cleere and full
draught, even to the full assu-
rance and satisfiying of our soules,
in that euerlasting light and
peace, which is made through
Iesus Christ thine annointed,
slaine from the beginning.

Teach me (O Lorde) and then
I shall bee taught. Open thou
mine eyes, and then I shall see
the excellent things of thy law.
Reforme my hart, that selfe-loue
& vaine glory, as pestilent mon-
sters, and corrupters of all good
studies, may bee quite vanqui-
shed and slaine in me: that I may
onely set before mine eyes, thy
glory, and the benefit of thy peo-
ple. O gracious God, spoyle the
power

Godly prayers.

power of sathan in mee, that by his meanes thy good giftes of learning, knowledge, and wisdom, be not abused against thee, against thy Gospell and glorie, that I be not carried through emulation, spite, or enuy of any mans credit or giftes, to set my selfe against thy trueth: but giue me true humilitie, that aboue all thinges I may reioyce in the advancement & praise of thy name, whether it be with my honor or shame, with my peace or trouble with good report or euill report.

I know (O Lorde) that true wisdom is from thee alone, and thou hast so adorned thy Seruants, in so gracious a dispensation of thy giftes, that they who haue the greatest, haue neede of theirs that are the least: the greatest Maister builders, of the that are but labourers and basket bearers in thy Church. The vni-
tie

of thy Spirit, and the bond of peace, wherewith thou hast compassed about all that labour in the ministry of thy word, shall keepe vs fast together, and holde vs in, to reuerence each other and to be at one in thy worke.

O knitte our harts to geather, that we may all seeke thee, to thy eternall praise, to whom only belongeth renowne, praise and glory, for euer and euer, Amen.

A prayer before studie, for
children that goe to schoole.

O Lord G O D which art the fountaine of al wisdoine and learning, seeing thou dost grant vs thy children of thy singuler goodnes, to haue the time of our youth appointed vnto vs, to bee bestowed in godly and vertuous sciences, which be an helpe for vs to liue a godly and honest lyfe.

Grant

Godly prayers.

Grant we beseech thee, that our mindes and wits, which of them selues are altogether blinde and dull, may be through thy worke in vs so lightened, that we may be fitte with profit to conceaue those things which we shal read, heare and study.

Strengthen also (good Lord) our memory, that we may perfectly beare in minde those good thinges which wee shall heare, read, and learne, that suddainly they slip not from vs, or hauing attained vnto them by long and painfull study, wee do not negligently forget them: and so settle our harts (good Lorde) that wee may willingly and chiefeilie proceede and go forward in our studies, that we bee not weary or faint in our trauailes, but that we may through thy working in vs, take pleasure in our labours, comfortably to applye our selues wholly

wholly to attaine this knowledge, least this blessed time and opportunitie which nowe thou doost graunt vnto vs to get learning in, bee through our negligence and slothfulnesse so passed ouer, that vtterly therin we may get no profite, but lose that time which neuer can be called againe: neyther obtayned of vs, when hereafter we shal wish and hartily long thereafter, therefore (deere Father) powre into vs thy holy Spirite of knowledge, truth, iudgement and wisedome, that al our labour, trauaile, and paines in study, beeing blessed by thee, we may plentifully reap the fruit of our labours, with good successe in our studies. to the dayly increase of our knowledge and learning. Moreouer, what study soeuer we take in hand, grant that wee may alwayes bee mindefull to referre it to the right ende, namely.

Godly prayers.

namely, to know thee in thy Son
Christ Iesus, put our full trust of
our saluation and life euermlasting
in thy grace alone, and liue in true
acceptable obedience to thy ho-
lie name, so that whatsoeuer we
shall learne, may bee a furthe-
raunce vnto vs towarde a right
rule of a godlie and vertuous
life.

And seeing most mercifull
and most louing Father thou
hast promised in thy holie and
sacred worde, to lighten with
the true knowledge of thee,
those which bee humble in spi-
rit and vpright in hart, but threa-
tenest to throw down the proud
and wicked, that they may va-
nish as the winde in their owne
imagination.

Furthermore, we beseech thee
(good Lord) that thou wilt so
frame our harts to true humble-
nesse of minde, that wee bee not
puffed

puffed vppe with knowledge,
but giuing thee the whole glo-
ry, may vse the benefite of our
learning and study, where-with
it shall please thee to blesse vs
first, and specially to the ad-
uancement of thy glorious
name, and next to the profite of
thy children, and discharging of
our owne consciences before thy
iudgement seate.

Graunt these our requestes
deere Father, for thy son Christ
Iesus sake, our onely Lorde and
Saviour Amen.

*A prayer to be confirmed in
the true knowledge of Gods words,
for the reading, hearing, and
studying of the
same.*

O Most mightie and eternall
G O D, although thy good-
nesse, mercy and trueth to man-
kinde

Godly prayers.

kinde in all thy works dooth abundantly appeare, yet herein chiefly thou declarest thy selfe to be most fauourable, mercifull, and gracious, that not suffering vs to walke in darknes, ignorance and blindnes, thou hast giuen vs thy most holy and blessed word, to be a Lanterne vnto our feete, to lighten our steps in the pathway to euerlasting life, least wee should walke in the shaddowe of death. In which thy most blessed and sacred word thou hast fully and perfectly set forth vnto mankind, so much of thy glorious Maiesty, as was expedient for vs to know: and not onely that, but hast herein also fully, wholly and perfectly expressed thy most holy and blessed vvill, vvhatsoeuer is necessary for the saluation of mankind to be knowne, to bring him to life euerlasting. Give me grace (most mercifull Father)

Father) that for so high a treasure lett amongst vs, I may bee thankfull, reuerently imbrace, accept and esteeme of the same as the most precious iewel in earth, be therin confirmed most strongly, that all things therein contained, be most vndoubtedly true, not by any mortall mans, but by thy most holy spirit in man, penned and vvritten to the comfort and behoofe of man: that I may most humbly, lovvly, and vvith most high reuerence, submit my selfe thereunto, as becometh thy eternall Maiestie, and the vvorde proceeding out of thy most blessed mouth: that I may reuerently vvith humblenes, and obedience, reade, heare, and occupie my selfe in the same, to the comfort of my soule, & increase of thy glorie. Lighten my vnderstanding most deere father with thy holy Spirit, that I may learne,
cleerely

Godly prayers.

cleerely to conceiue and vnderstand the thinges therein contained, which no mortall man can conceiue, saue those who haue learned of thee, and whom thou by thy holy Spirite doost lighten and instruct. Guide me deere father, with thy holy spirit, that hauing the true vnderstanding of the misteries therein contained, I may be fully established and confirmed in the true knowledge of thee my deere father, and of thy beloued sonne Christ Iesu my Lord & Sauour, thoroughly in conscience perswaded, that I haue my full and perfecte saluation and life euermlasting in him, & through his attonement, made thorow his death and passion, that I do not vainely abuse the knowledge, of thy most sacred word, to satisfie vaine curiositie, or brag of knowledge, but only to the relieuing of my hungry & wounded

ded conscience, to the loosing of my fettered soule and the appeasing of my sorrowful hart, that I may to the end of my life walk in sincerity before thee my heavenly Father, in the comforts of thy deere son my Saviour, vpholden stil by the merciful power of the holy Ghost, to thine euerlasting praise and glory, world without end. Amen.

Another before the reading hearing, or studying of Gods word,

Almighty and most merciful father, which hast in thy blessed word reuealed thy most holy will, whatsoeuer was expedient for vs to knowe; concerning thy maiesty and our saluation: giue me grace (good Lord) that I may haue a hartly desire and a willing minde, diligently and with my whole indeuour, to read, heare, & study thy holy Scriptures, with hum-

Godly prayers.

humble obedience, submitting
my iudgement to the high and
Infinite wisedome therein con-
tained. And that I may fruitfully
trauaile therin, grant me heauen-
ly father thy holy spirite to ligh-
ten mine vnderstanding, and to
touch my hart, that I may tho-
rowly vnderstand the misteries
therein contained to the comfort
of my soule, so that my whole
life and conuersatiō may be here-
after directed, to the honour and
glory of thy name, and the peace
of my conscience, through Christ
our Lord, Amen.

Worshipps his holiest & brow be
A prayer to be confirmed in
his grace **the knowledge of**
his glorious **God.**

O Most mightie and eternall
God, thou by the creation
of the world, the Sunne, Moone,
and starres, the Earth, the Sea, and
all

all that therein is, hast sufficiently declared thy selfe, to be the everlasting and almighty GOD, for that these things doe far passe the reach of mans wisdom: and not heerein onely. hast thou declared thy selfe to bee God: but in that also, that thou doost continually guide and governe all thinges of thee created.

It is thou therefore that thunderest from heauen, that with lightnings and tempests of waters and windes, shewest thy terrible vengeance vppon sinfull fleshe: it is thou (O GOD) which lettest vs feele sensibly in our selues, thy mighty power and working, not onely in that thou makest vs even of force to confesse thy eternall spirite in vs. who so mightily fighteth against the assaults of the enemy, that of force wee are driven to acknowledge and confesse, that it is thy working in vs, and not wee

G

our

Godly prayers.

our selues. Seeing therefore (O most mercifull father) that wee haue both in thy creatures, and also in our selues so manyfest testimonies, that thou onely O Lorde art the eternall and liuing GOD which doost raigne in all thy creatures, guiding them by thy heavenly prouidence: graunt wee beseech thee, that our hearts may be hereof fully assured to acknowledge thee, not onely to bee God almighty & eternall, who hast created all things: but also that wee may in heart bee fully perswaded, that thou O Lord, doost gouerne all thinges according to thy most blessed will, so that nothing can be done in the whole world without thine appointment.

And that thou hast such a singular care ouer thine elect people, so that not so much as a haire of their head shall fall without thy prouidence: that thou so guidest all
their

their doings, that all thinges shall
turne to their commodity and thy
glory. Graunt (O Lord GOD)
that hercof we may be fully assu-
red in our hearts and soules: that
we may in all our doings set thee
before our eyes: acknowledging
thee to bee our onely Lorde and
Father, and by the working of
thy holy Spirite in vs, may bee
confirmed in faith, comforted in
soule and lightened in vnderstan-
ding, that alway here vppon earth
we may glorifie thy holy name, &
after the dissolution of this body,
we may attaine to thy euerlasting
ioy, through our Lorde and Savi-
our Iesus Christ. Amen.

A prayer for patience in tri-
bulation, and that God therein
may be glorified.

O Eternal God and most merci-
full Father, who hast from

Godly prayers.

time to time in all ages, exercised
euen thy most deere children with
griuous afflictions and sharpe cor-
rections, to drawe their mindes
from the too much loue of world-
ly pleasures, to bee delighted in
heauenly ioyes, and spiritual com-
fort of the soule, graunt I beseech
thee, that I euen from my heart,
may acknowledge mine affliction
which doth now grievously pierce
my soule, to bee thy fatherly cor-
rection, and scourge of thy meere
mercy and loue laide vpon mee, to
put mee in minde of my duty to-
wards thee, least els with too much
quiennesse, I shoulde haue bene
drawen through the flattering
pleasures of this vaine world, from
the remembraunce and delight of
my spirituall ioy in heauenly thin-
ges, to haue had my full delight in
this vaine world, and so shold haue
run headlong to euerlasting dam-
nation with this wicked world, but
that

that thou (O father) hast called me
 backe by this thy fatherly rodde,
 whereby thou mindest to let mee
 see, that of my selfe I haue no
 strength vnto goodnes, but that it
 was thou who by thy abundant
 mercy, haddest before time reple-
 nished my hart with ioy, that I
 tooke great pleasure and comfort
 in reading and hearing thy holie
 worde, and in receiuing other thy
 benefits, which spirituall comfort
 and quietnesse of minde, because I
 did not fully acknowledge to bee
 thy good giftes in mee, thou hast
 now taken fro me for a time, that I
 may effectually perceiue & learne
 by the lacke of it, that it was thy
 worke in me, & when thou resto-
 rest the same to mee againe, I may
 more abundantly gloryfie thee in
 thy manifold mercies, but while it
 shall be thy good will and pleasure
 O Lord, to exercise me with this
 thy louing correction, giue mee
 grace

Godly prayers.

grace that I may patiently abyde,
whatsoever it shall please thee to
lay vpon me for my amendement.
Strengthen me (O Lord) that I do
not faint vnder the burthen of af-
flictions, but being vpholden by
the strength of thy holy spirite in
me, I may neuer cease calling vpon
thy name, with full assurance that
thou wilt at the time appointed,
send me full deliuerance to my sin-
gular comfort, & thy eternal glory.

And when it shall please thee
(O Lord) fully to deliuer me, I be-
seech thee, so worke in my heart,
that I may acknowledge the same
to come from thee, to be thy onely
worke, that I may be thankfull for
thy great mercies all the dayes of
my life: that I neuer forgette thy
louing and fatherly dealinges to-
wards me, but so to the end of my
life I may liue in thy feare and loue,
that thy holie name in my life may
be glorified, and after death I may
be

be receiued to that full ioy, which
thou hast prepared for thine elect
children, thorow our Lorde and
Sauour Iesus Christ Amen,

A prayer to feele in hart, spiri-
tuall comfort and faish.

O Lord God and most merciful
Father, nowe I fully knowe
that the heart of man is not in his
owne hande, for thou hast taught
me by deminishing, thy spirite of
comfort in my hart, that it is thou
onely which makest ioyful the hart
of man, and which diminishest the
same ioy, according to thy good
will and pleasure.

For if it had beene in mine own
power to haue receiued comfort,
in thy worde, or to haue beleued
thy promises from my hart, I would
long since haue enioyed comfort,
and beene confirmed in faish. But
I graunt (O Lord) it is thy meere
worke,

Godly prayers.

worke, I looke therefore O deere
Father, for thy blessed comfort and
strength of faith, which I beseech
thee (most mercifull father) sende
into my hart, to fill the same with
spirituall ioy, that by the working
of thy holy spirite in me, the com-
fortable promises of thy mercifull
protection, may be sealed in my
hart, sincke deepe into my soule,
that I may bee fully assured, that
thou art my strong rock and house
of defence: that thou doost keepe
mee as the apple of thine eye, as
thou hast promised in thy blessed
word, that thou wilt not lay more
vpon me, then thou wilt giue mee
strength to abide, and that thou
wilt assuredly at thy appointed
time, renew my hart, and the whole
powers of my minde, that I may
fully gloryfie thy name. But in the
meane time (O Lord) alas my poore
heart is cleane voyde of spirituall
ioy, yea euen as hard as a stone, so
that

that the louing promises of thy holy word, although I know them to be true, yet they cannot sincke into my hard and stony hart, vntill such time as thou by encreasing of thy holy spirite in me, shalt molifie and make tender my harde heart, that it may be meete to receiue the sweete comfort of thy spirite. Thy holy spirite Lorde in me (which is the assurance of my saluation) doth continually send forth vnspcakable sighes and longings for thy full and ioyfull presence, I beseeche thee therefore deere father, for thy son Christ Iesus sake, harken vnto my prayers, and grant my requests. Make tender my harde and stony hart by thy holy spirite, that I may from the bottome of my heart, acknowledge thee to bee my most mercifull God and father, and all things in thy holy word contained, to be most certaine and true, reuerently embrace the same, and into

Godly prayers.

my soule take comfort and ioy of
the same, that I may (deere father)
euen vnto my liues ende walke be-
fore thy face in sinceritie of heart,
beeing assured of my saluation,
through that one alone sufficient
sacrifice for my sinnes, made by
thy deere Sonne Christ Iesu, to
whome with thee and the holy
Ghost, be all honour, prayse and
glorie, world without end; Amen.

A prayer after benefites ob-
*tained, to acknowledge them onlie
to come from God.*

O Lord God, I feele in my selfe
howe mercifully thou hast
dealt with me, howe grieuously I
was troubled, and nowe by thy
goodnes partly released; how dan-
gerously I was assaulted, and now
by thy mercie partly deliuered.

This reliefe, although I must
needes confesse by infallible argu-
ments,

ments, to bee thine onely worke
in mee: yet such is the continuall
pryde of my rebellious flesh, that
it will not suffer mee to ascribe
fullie the same to proceede of thee
and thine onely goodnes, but see-
keth out other fained causes, ac-
cording to the vaine desires of my
minde,

Therefore I beseech thee (most
gracious Father) that thou wilt so
frame my hart, that I may with
whole hart and minde, and with al
the powers of my sou'e, acknow-
ledge this my comfort and ayde, to
be thine onely worke, wrought in
me by thy holy spirite, and that I
may be thankfull for the same all
the dayes of my life. O Lord, thou
hast sworne by thy holinesse, that
thou wilt not giue thine honour
to another.

Seeing then deere father, that
thou hast sent me this strength, let
mee bee perswaded fully in heart,
(deere

Godly prayers.

(deere father) that it commeth from thee, that to thee I may render due honour, praise, and thanksgiuing for the same, and the rest of my life, that I may be assured in heart, of thy mercifull defence in my extreame dangers, as thou hast euen wonderfully deliuered mee, that thou wilt according to thy promise, so continue thy merciful aide, whereby thy name in me may bee glorified, my soule in mercy preserved, and thy whole Church edified now and for euer. Amen.

A prayer for constant perseverance in prayer.

O Lorde God (most mercifull Father) according to thy commandement, in mine afflictions and necessities, I seeke to thee for succour, by continuall prayer, and calling vpon thy name. I call vpon thee in the day time, and in the

the night season doe I poure out
 my complainte before thee: daily
 and hourelly I make my prayers
 vnto thee, and yet for all that I
 feele me nothing released, but of-
 tentimes worse and worse: which
 maketh mee oftentimes (deere fa-
 ther) almost to doubt of thy good-
 nesse, that thou doost reiect my
 prayers, and giuest no heede vnto
 them, whereby I doe almost think,
 that it is no boote for mee to pray,
 seeing I feele no release. But (O
 Lorde) this is my weakenes in me,
 and the frailty of my flesh, which
 will not willingly be subdued vn-
 to the spirit: which my frailetie I
 beseech thee (O Lord) forgive me,
 for thou dost O Lord God see my
 conflicts, and lookest vppon my
 continual sighes and petitions, but
 thou dost defer and prolong thine
 helpe the longer, and doost not at
 the first helpe me, to this end that
 I may see fully mine owne weak-
 nesse,

Godly prayers:

nesse, learne by little and little to
subdue my rebellious will to thy
godlie will, who knoweth better
what is meete for mee then I for
my selfe. Therefore (O most deere
Father) strengthen mee by thy ho-
lie spirite, that I may still perseuer
and continue in prayer, and with
longing desires, patiently waite
for thee (O Lorde) beeing assured,
that although it appeare not, yet
thou art alwayes present with me,
and hearest my sighes and com-
plaints, and wilt when thou seest
thy time, declare thy selfe mani-
festly in renuing my hart with spi-
rituall ioy.

Stirre vp (O Lorde) my dull and
sluggish nature, to call vpon thee
continuallie, appointing thee
neyther the time, nor the meanes
of my deliuerance, but leauing
all to thy good will and pleasure,
I may in the meane time, neuer
cease by continuall prayer, to call
for

for thy mercifull helpe and assistance, vntill such time as it shall please thy goodnesse, to send me full deliuerance. . . I feele my selfe (O Lord) oftentimes very vnwilling to prayer, for that I do not fully perceiue my prayers to bee heard, but doe goe on still languishing in my sorrowes, as though thou haddest no care of mee. But this my dulnesse I beseeche thee, mercifull father pardon in me, and graunt that I may be raysed vp, to pray for ayde and releefe of thee continuallie, although I shoulde see no signe of fauour, yet that I may continue still, with the faithfull woman of Canaan, and neuer cease in heart, minde and mouth, till thou graunt my requestes at thine appointed time, when thou knowest it shall be most meete for my behoofe, and for thy glory.

And that when thou shalt mercifully looke vpon mee to deliuer mee,

Godly prayers.

mee, I may then fully with my whole heart, acknowledge thy goodnesse towards mee, and let it neuer slippe out of my heart, but continue thankfull for the same all the dayes of my life, whereby thy glory in me may be declared, and my soule releued, thorow Christ my Lord and Saviour. Amen.

¶ A thanksgiuing when one
*hath receiued some comfort, but is
not fully deliuered.*

O Most louing and merciful father, nowe I feele thy sweete mercies and louing kindnes, shewed vpon me poore wretch, whome thou hast out of grieuous assaults deliuered, from painfull sorrow to ioyfull comfort restored; nowe I know (O Lord) that my many and sundry prayers that I haue made to thee, in the anguish and bitterness of my soule, were not voyde, although
although

although for a time thou seemedst
to reiect them.

Nowe I knowe that although
thou seemest to be angry, yet thy
fatherlie affection still remaineth
surely fixed vpon thy children, so
that nothing can remoue thy loue
from thy deere children, but who
thou louest vnto the ende, euen
when thou doost chast and cor-
rect them, most sharplie: thou
woundest and healest againe, thou
bringest downe to hell and raisest
vp againe. For whereas my heart
was so dull, that no spirituall com-
fort could enter therein: nowe I
feele (O Lord God) that thou hast
begunne so to frame it anewe, that
I begin to take more comfort and
ioy in thee and thy holy word.

Now I feele my hart partly ligh-
tened by thy onely worke from
that great darknes, wherewith thou
haddest smitten me downe. For
the which thy mercifull worke in
me,

Godly prayers.

me, I thanke thee O Lord God, beseeching thee most deere father, for thy sonne Christ Iesus sake, as thou hast begunne to settle mine hart in quietnes, & partly wrought in the same, some comfort and ioy: so thou wilt in mercy increase the same ioy in mee more and more, that I may from day to day acknowledge thy benefits towards mee, and for the same yelde due honour and praise vnto thy holie name: that I may through this thy worke in me, be confirmed of thy goodnes towards me, that as thou hast begunne in me a good worke, so thou wilt fulfill the same, vntill the comming of our Sauour Iesus Christ, when he shall fully deliuer his children, and bring them to that full and perfect ioy, for euer there to raigne in vnspeakable felicitie, world without end. Amen.

A thanksgiuing after deliue-
rance from affliction.

THy mercy (O Lorde my God)
endureth for euer, and thy lo-
uing kindnesse towardes thy chil-
dren, is not able to bee vttered, the
trueth of thy promise neuer fay-
leth thine elect. O how wonderful
is thy working (deere father) a-
mong thy children.

The sorrowes of death tooke
hold vppon me, and the snares of
hell almost entangled mee. The
dangerous waues of distrust had
euen overwhelmed my soule. I
was as one entangled and in a net,
and fast caught, not knowing how
to bee loosed. Thou haddest (O
Lorde God) so terrified my soule
and minde, that I became vtterlie
astonied and in extreame feare,
throwne downe prostrate to the
ground.

My

Godly prayers.

My hart failed within me, and al the powers of my minde were discomfited. The cogitations of my minde did so fight within me, that I was wholly disquieted in soule and conscience.

I coulde not consider (O Lorde God) of thee my Sauour aright, nor take hold of thy mercifull and louing promises. I coulde not bee perswaded of thee my deere father and G O D, nor of thy fatherlie loue toward thy children, scarce could I finde within my selfe any little sparke of faith, to confirme me in the knowledge of thy good will towards me, reuealed in thy blessed word. For thou good Lord hadst for a time withdrawne from me thy hand, where with thou haddest before time stayed and vpholde me from falling, that I might more cleerely see mine own weaknes, and more effectually consider thy power towards me.

In

In this distresse good Lord and
anguish of mind, I cried vnto thee
my Lorde and GOD day and
night, with continuall complaints
and sighes, till at length thou in
mercy haddest respect vnto mee,
and considerest my request, and
sent me some releeft, whereby I
might take a taste of thy mercifull
dealing with thy children, and there
by be strengthened more and more,
and confirmed of thy good will to-
wards me. And now deere father,
I feele thy louing mercies towards
me abundantly, who hast deliue-
red me from my dangerous feare,
and set my troubled minde at qui-
etnes. Thou hast made calme the
troubled waues of wauering
thoughts, which overwhelmed my
soule, and brought me to the qui-
et haue of thy mercifull protecti-
on and defence, and hast deliue-
red mine eyes from teares, and
my feete from falling, and my hart
from

Godly prayers.

My hart failed within me, and al
the powers of my minde were dis-
comfited. The cogitations of my
minde did so fight within me, that
I was wholly disquieted in soule
and conscience.

I could not consider (O Lorde
God) of thee my Sauour aright,
nor take hold of thy mercifull and
louing pr

perswaded
and GO
loue to
could I
little sp
me in the

IRREGUL

PAGINATION

will towards me, reuealed in thy
blessed word. For thou good Lord
hadst for a time withdrawne from
me thy hand, wherewith thou hads
dest before time stayed and vphol-
den me from falling, that I might
more cleerely see mine own weak-
nes, and more effectually consider
thy power towards me.

In

In this distresse good Lord and
anguish of mind, I cried vnto thee
my Lorde and GOD day and
night, with continuall complaints
and sighes, till at length thou in
mercy haddest respect vnto mee,
and considerest my request, and
sent me some releefe, whereby I
might take a taste of thy mercifull

ULAR

TION

and there
and more,
and will to-
re father,
s towards
ast deliue-
ous feare,
ade at qui-
etnes. Thou hast made calme the
troubled waues of wanering
thoughts, which overwhelmed my
soule, and brought me to the qui-
et haue of thy mercifull protecti-
on and defence, and hast deliue-
red mine eyes from teares, and
my feete from falling, and my bare
from

Godly prayers.

My hart failed within me, and all the powers of my minde were discomfited. The cogitations of my minde did so fight within me, that I was wholly disquieted in soule and conscience.

I could not consider (O Lorde God) of thee my Sauour aright, nor take hold of thy mercifull and louing promises. I could not bee perswaded of thee my deere father and GOD, nor of thy fatherlie loue toward thy children, scarce could I finde within my selfe any little sparke of faith, to confirme me in the knowledge of thy good will towards me, reuealed in thy blessed word. For thou good Lord hadst for a time withdrawne from me thy hand, where with thou haddest before time stayed and vpholden me from falling, that I might more cleerely see mine own weaknesses, and more effectually consider thy power towards me.

In

In this distresse good Lord and
anguish of mind, I cried vnto thee
my Lorde and GOD day and
night, with continuall complaints
and sighes, till at length thou in
mercy haddest respect vnto mee,
and considerest my request, and
sent me some releefe, whereby I
might take a taste of thy mercifull
dealing with thy children, and there
by be strengthened more and more,
and confirmed of thy good will to-
wards me. And now deere father,
I feele thy louing mercies towards
me abundantly, who hast deliue-
red me from my dangerous feare,
and set my troubled minde at qui-
etnes. Thou hast made calme the
troubled waues of wauering
thoughts, which overwhelmed my
soule, and brought me to the qui-
et haue of thy mercifull protecti-
on and defence, and hast deliue-
red mine eyes from teares, and
my feete from falling, and my hart
from

Godly prayers:

from distrust. O Lord GOD my
most louing and mercifull, father,
let this thy great mercy and louing
kindnesse shewed vppon mee, ne-
uer depatt out of my hart, but that
I may be therof continually mind-
full, all the daies of my life. And
for these thy vnspeakeable mer-
cies towards me, graunt me good
Lorde that I may haue a thankfull
hart to render due honour, praise
and, thanksgiuing vnto thy maie-
stie, acknowledging from the bot-
tome of my heart, thy wonderfull
works in me, and that hauing felt
so effectuall thy present helpe in
my necessity, I may be more streng-
thened, confirmed and established,
to put my trust and confidence in
thee, in my more grieuous and
dangerous assaultes, although I
see no way of deliuerance, looking
stil for the like helpe which I haue
before time tryed of thy goodness:
knowing thou wilt neuer leaue
destitute

destitute them whome thou hast taken into thy protection and keeping. And that I may heereof bee more assured, I beseech thee good Lorde, that as thou hast begunne to deliuer me, so I may feele more and more daylie thy good will and tender mercy towards me. Increase in me true vnderstanding of thy heauenly wil, and thy blessed word. Strengthen my faith in thy louing promises, that I may be assured of thy protection, and mine election and saluation in Christ Iesu my Lord and Saujour.

Make me daily more and more to loue thee my deere Father and God, vnfaignedly for all thy goodness shewed vnto me, to haue my full delight and ioy in thee, walke before thee in sincerity of life, and godly conuersation, that I may heere in earth glorifie thy holie name, after this life with all thy faithfull flock, possesse that euerslasting

Godly prayers.

Aling inheritance, which thy sonne
hath purchased Christ Iesu our
Lord, to whom with thee and the
holy Ghost, be al honour and glo-
rie now and for euer, Amen.

A prayer before we goe to
anie kind of labour.

O Lord God almighty and euer-
lasting, herein I feele my great
losse, through that same greate
transgression of *Adam* and *Eue*,
and mine owne corruption beeing
lineally disceded from them, that
whereas I should haue liued in
great felicitie and excellent glo-
rie, nowe I am excluded, and by
thine owne sentence am put out
of Paradise, in the sweate of my
brow to eate my bread, to labour
and to till the grounde in trouble
and in sorrow: whereas this had
neyther come vppon *Adam* and
Eue, created in so glorious a per-
fection,

fection, nor vpon vs after a sorte created in them, if they had continued in that blessed state wherein they were set. But alacke for sorrowe, they harkened to the voyce of the serpent, beleeued not God, but iustified that father of lying, & eating the forbidden fruite, they denied that dutie and homage to him, that they shoulde haue yeelded to him their mighty GOD and gouernour: and therefore, not onely to him, but to al his posteritie, and so to me is descended most wofull misery, so that the earth is made vnfruitfull, and euery thing denyeth that redinesse and helpe, which otherwise of it owne accorde (by thy appointment) it had offered. Seeing therefore it is thine owne ordinaunce, I beseech thee teach me contentednes, that I may submit my selfe vnder thy hande.

And because all iust vocations grounded vpon thy word, are war-

H

-ranted

Godly prayers.

ranted vnto vs for lawfull to liue
by: giue me grace that I may walk
faithfully, as in thy presence, that
through no deceit, craft, or cun-
ning I beguile not my brother, that
I may labour truely and diligently,
as doing thine owne worke, in thy
sight and presence. Good Lord so
blesse the labour of my hands, that
in Iesus Christ it may be a seale of
thy fauour towards mee, to main-
taine me and mine, in that increase
which by thy meere blessing it
shall bring vppon me, that also I
may be beneficiall and helpfull vn-
to others. Further, when I shall
feele thy hand with mee increa-
sing thy basket and store, let mee
not attribute it to mine own arme,
but to giue thee the prayse of it.

For in vaine doe the builders
bulde or the watchmen watch, or
the planters plant, vnlesse the Lord
build, watch, and keep the cittie, &
water and fructifie that which is
planted.

planted. I come to thee therefore,
O Lord, to craue thy blessing euen
for thy deere sonnes sake I E S V S
CHRIST, in this businesse,
and all other that I shall take in
hand in thy name. So be it.

A prayer comprehending the
*summe of the first Table, concer-
ning the worshippe of God, as it is
comprehended in the foure first
commandements.*

O Lorde God, father almighty
& euermlasting, full of all mer-
cy, & most gracious, I most wret-
ched and wicked sinner, doe heere
prostrate my selfe at the foote of
thy Maiestie, confessing against
my selfe all my sinnes and corrup-
tions, who by nature am not onely
seperated from thee, in that cor-
ruption which I haue drawn from
Adams loynes, but also in those
same lowre & bitter fruites, which

H 2

daily

Godly prayers.

daily do proceed from it, which as
a pestilent poyson, hath infected
al my thoughts, words and deedes,
so as the least of them are despe-
rate and damnable transgressions
against thy holy and blessed com-
maundements, bringing vpon me
death and damnation both in bo-
die and soule. I beseech thee good
father, haue mercy vpon me. How
soeuer thy righteous law haue pro-
nounced death against mee, yet I
beseech thee looke vpon me in Je-
sus Christ, and raise me vp in him,
to see thy excellent righteousness,
because I am partiall and blind, in
the seeing and iudging of mine
owne finnes. Thou hast prepared
a perfect glasse, wherein there is
no specke, that the vglisomenesse
and grosenesse of them should ap-
peare: thou hast provided a right
line, a straight rule, and a square ful
of perfection, that the vizarde of
hypocrisie might bee pluckt from

vs, and wee as by an absolute examination and search, might bee found out as we are, and haue such a strong indite^mēt framed against vs, the witnesse beeing our owne conscience, which is more then a thousand: thy selfe beeing our Iudge, a iealous G O D, in whom there is no partiality, respect of persons, fauour, or dreade, that can make thee to turne eyther to the right hand, or to the left. Thy iustice beeing ready to draw vs to death, and to euerlasting dānation.

For as much as thou in great mercie hast wrought in vs, onely through the election of thy grace, and through assuraunce of faith in him, giuing all them that are thine, true repentance: I humbly beseech thee, that by this meanes, I may together with them be deliuered. I know (O my good Father) that thou hast deliuered mee, and I doubt not of it: but I be-

Godly prayers.

seech thee, sette thine owne seale
vppon mee, euen the seale of thy
most blessed spirite, that may cry
in my heart, Abba Father: that I
may returne vnto thee my GOD,
feele mine adoption, and that most
comfortable spirite of sanctifica-
tion, then shall I knowe the great
deliuerance that thou hast
wrought for me, to be a thousand
times more, then that thou diddest
worke for the children of Israell
when thou broughtest them out
of the land of Egypt.

The benefites which thou did-
dest for them, were great & won-
derfull, but those that thou hast
doone for mee, are greater and
more incomprehensible: they
were delyuered from an earthly
bondage, to possesse a flourishing
Land, but thou hast deliuered vs
(O Lord) from death and hell, and
giuen vs an inheritaunce which is
for euer, bought with a great and
a pre-

a precious price, that neither can
wither, perrish, or decay.

Wee confesse that thou beeing
God alone, shouldest receiue of
vs worshippe and homage that is
spirituall, fitte for thy nature, that
thou shouldest receiue feare and
obedience, loue and confidence,
calling vpon thy name and thank-
fulnes: but in steed of these, thou
hast receiued the quite contrary.
For we haue set men in thy place,
yea things that are more vile than
men: we haue loued the world and
worldly things, aboue thee: wee
haue made our sutes and petitions
rather vnto men, than vnto thee:
we haue bereaued thee of thy glo-
ry, and attributed those helps and
comforts we haue receaued, vnto
our owne arme, and vnto those
meanes that haue been as the axe
in the hand of the hewer.

We haue imagined of thee as of
a mortall man, and haue measured

Godly prayers.

thee, by our corrupt sence and vnderstanding: we haue not in thy word and workes, considered the inuisible things of thine eternall power and God-head: wee haue worshipped thee by vaine representations, and outward ceremonies, after the vaine precepts and ordinaunces of men. In all these thinges wee haue grievously provoked thee to anger.

And furthermore, touching thy most precious and glorious name, in the hearing of thy worde, and meditating of thy workes, we haue at aduenture, without due consideration and reuerence, fondlie abused the same: wee haue vsed it superstitiously, wee haue sworne by it lightly, in vnneccessary causes and places, that were not solemne to sette out thy glory: wee haue vowed rashly, heard negligentlie and matched thee intollerably, thy honourable and most glorious name,

name, with most vile and most abominable idols: wee haue done worse then cast lots vpon thy garment, drawing thee out of heauen, to determine most friuolous and vaine matters.

Thy word, Sacraments, psalmes, and spirituall songs, we haue most wickedly abused, according to our owne fancies and affections, passing ouer all the workes of thy handes as ordinarie and common matters, without any search & meditation of thy glory and wisdome that shyneth in them.

And likewise touching thy Sabbath, wherein as by a principall part thou dost set foorth thy worshippe vnto vs, wee haue also prophaned that without all measure. For whereas a day of necessitie is appointed vnto vs, though wee keepe it not as a Iewish ceremonie, but as the thing that is principally commaunded vs: to

Godly prayers.

wit, that same spirituall and continuall exercise from our owne workes: yet wee make no account eyther of that or of those tymes, that ought specially to bee consecrated vnto thy seruice. For in verie trueth, that which we thinke to bee holinesse, is nothing else but prophanenesse, and those dayes which wee call holy and Sabbath dayes (alacke for sorrow) they are altogether consecrated to abominations. Our rest is nothing els but idlenes, and our other exercises are festered with al kinde of corruptions. Wee seeme to come to heare, but our eares are stopped, wee doe our thinges for fashions sake, to be seen of men, and regard not thy excellent & glorious presence. We eate, drinke, and follow our pleasures. We runne to games and gamboldes that were vnfitte for the heathen, and therefore unworthy professed Christians, And.

as all other are guilty of these sins concerning thy spirituall worship: so I wretch that I am, do exceede others. But good Lorde I beseech thee, draw me out from the condemned multitude, and scale vnto me the assurance of mine election.

I know (O Lorde) the wicked adde sinne to sinne, and heape vp thy wrath as it were in a treasure, drawing vpon themselves a terrible and a feareful damnation. They shunne thy barre, and they delight in snorting amidst their pleasures, albeit their iudgements doth not sleepe, with a fearefull looking for thy sharpe and terrible vengeance. But good Lord giue me grace, that I may walke alwayes in thy presence, that from thy knowledge, I may haue conscience to finde out mine own euils to condemne the, that I may feare thy iudgements: that I may confesse my sinnes, and be ashamed of my selfe, and of my
honour.

Godly prayers.

hainous transgression : that I may hate and abhorre whatsoever is against thy will , and beeing vile in mine owne eyes, may looke vp to Christ my righteousness : then I knowe my fearefull state shall be changed, the chaines of death shall be broken : hell shall be swallowed vppe in victorie, and fire of Gods wrath, and all hellish darknes shall be scattered : The death of Christ shall be my life, and his satisfaction shall be my reconciliation. The inditement that was against me, shall be nayed vpon his crosse, and the righteousness of the Lawe , shall giue place vnto the righteousness of fayth, where-with I shall be clad as with a garment , when I shall feele my part in the blessednes of those, whose finnes are forgiven, and whose iniquities are couered: when I shall be assured to be in the number of them, to whom the lord imputeth no sine : then shall I
worship

worship thee in spirite and truth,
when I shal be quickned through
a liuely faith, from death to life:
from Adam to Christ, from hel, to
heauen: from corruption, to sanc-
tification.

O Lord worke all these things
in my hart, then shall I acknow-
ledge and confesse thee to bee the
true God, and whom thou hast
sent, Iesus Christ the righteous, to
whom with the blessed and holie
spirite, be all prayse, honour, and
glorie, power, dominion, and au-
thoritie, now and for euer. Amen.

✠ A prayer for the Queenes
most excellent maiestie.

O Gracious God, most merciful
& holy Father, king of kings,
and Lord of Lordes, who in thy e-
ternall wisdome hast ordayned,
that Kings and Princes shall rule
and gouerne according to thine
appoint-

Godly prayers:

appointment, and by thy appointment, and by thee, and hast for that purpose set forth in thy blessed & holy word, what manner of kings thou wouldest haue set ouer thy people, wee giue thee most humble and hartly thanks, for that same mighty and great preservation, whereby thou hast not onely kept, but also continued and deliuered, our gracious Soueraigne thy seruant. *QUEENE ELIZABETH*, when shee was compassed about with many daungers and mightie enemies: when there appeared no way for her to escape, then diddest thou shew mercy vpon her, & vpon vs, yea, and vpon this land, that had so wickedly prouoked thee, and kindeled thy wrath.

Thou breakest the chaines and fetters wherewith shee was helde, & of a prisoner thou madest her a mightie Princessse, setting her vpon thine owne throne, that shee might

might bee an instrument of peace vnto many, by whose scepter, the glorious scepter of thy sonne Iesus Christ might be reared vp and flourish, and aduaunce it selfe against that man of sinne, to the stay of his cruelties, to the quenching of those flames and destructions which he hath kindled, making hauck of thy Saints in euery place. This hee did, that the knowledge of thy blessed truth might flourish, and that the beams of the praise of thy glorious name, might spread forth by a true and a sincere worship, to chase away the errors, idolatries, corruptions, and darknesse of sinfull flesh, and of such, whose harts are sealed vp from beholding the glorious face of thy Gospell.

O good Lord, we acknowledge this to be an exceeding and most excellent benefit, but we confesse against our selues, and to the confusion of our owne faces, that wee haue

Godly prayers.

haue not worthilie weighed, nor been sufficiently thankfull for this so exceeding and excellent a benefite. This mercie that thou hast shewed vnto vs in the shaking off of these yokes, haue made vs more secure and carelesse, so as we haue not walked worthy the profession of thy truth, we haue turned back from thee, and in steede of dutiful walking, according to thy wil, this rest that thou hast giuen vs, by reason of our corruption, hath rocked vs into such a deepe slumber of the delights and pleasures of this life, that our harts are become fatte and sencelesse, without spirituall vnderstanding, without the knowledge of thy wil, and specially (O Lorde) without any care of the practise of it.

Haue mercie therefore, O Lord, vppon vs, haue mercy vppon the whole land, haue mercy vpon our Soueraigne, whom thou hast cho-

sen

sen and thus aduanced, & as thou
hast giuen her that high authori-
tie, wherein shee beareth a resem-
blance of thy maiestie, so (Lord)
giue her all those excellent gifts,
that are fitte for her: adorne her,
and beautifie her, that shee may
shine as the stars in the excellen-
cie of thine owne gyfts, that true
godlines may be her wisdom, that
faith may be her crowne, and the
zeale of thy glory, may bee as the
glistering Saphires and precious
stones: that her sword may be the
sword of righteousness, and her
throne may bee established in
peace: that beeing our naturall
Prince, she may be vnto vs in ten-
der affection, a louing mother, and
we being her naturall subiects, wee
may be vnto her dutiful and obe-
dient children, O holy father, let
not our finnes, nor the perticuler
finnes of this lande, deprive vs of
thy good blessings. Remember
that

Godly prayers.

that wee are but dust, flyue not
with vs, for we cannot preuaile, &
enter not into iudgement with vs,
for who can stande in thy fight?
But seeing thou hast in mercy be-
gunne to poure out, euen a trea-
sure as it were of thy blessinges by
her gouernement, so (Lorde) esta-
blish thine owne worke in her
hande. Kindle in her heart more
and more, the loue of thy trueth,
that shee may peferre it before all
the world.

Teach her to bee humble vnder
thy hand, to kisse the rodde, and to
profit vnder thy corrections, which
thou hast, or shalt hereafter in
mercie lay vppon her. Teach her
to harken vnto thy worde, and to
be ruled by it, as by the onely rule
and square both of her life and go-
uernment. Let wisdome dwell in
her tents, and let thy Prophets
stande in her gates: let it bee her
greatest ioy to haue thy presence,
that

that shee may bee taught, instructed, and reformed, according to thy Lawe. Let the wicked tremble at her presence, and not dare to approche neere vnto her person. Let flatterers, and such cruell wretches, haue no power to come neer her, or hurt her, to sooth her in sin or to draw her from godlines: but giue her (O Lord) godly and faithfull mynisters, wise and trustie Counsellors, diligent and sincere seruants, that as a blessed Prince with blessed people, she may liue in true blessednesse. Giue her (O Lorde) such, as fortified by thy grace, they may not feare her, to hate her, and hate her to hurt her; but such as may feare thee to loue her, and to shewe this compassion vpon her, if it be their calling, and if neede require, dutifully to declare vnto her, the infirmities and sinnes which they shall see in her, and to cry out against those transgressions

Godly prayers.

gression & iniquities of the land,
that prouoke thy wrath vppon it,
that nothing may please her, that
shall displease thee, or be liked or
embraced, that shall tende to the
breach of thy Law.

And (good Lord) wee giue thee
most humble thanks, that notwithstanding
the great sinnes that haue
beene committed on all sides, yet
thou hast spared both her and vs.
And albeit thou hast chastised vs
with home and forraigne enemies,
who haue specially set themselues
against the glory of thy name, and
haue craftilye vndermined the
peace of this Lande, haddest not
thou in mercye disappointed
them: and further hast visited vs
with diuers sicknesses, & hast kin-
deled the pestilence in diuers pla-
ces, as a token of thy iudgement, to
make vs returne vnto thee. Good
Lord we giue thee thanks, that vi-
siting vs, thou dost yet visite vs in
mercy,

mercy, and doost not leaue vs in
our enemies hands.

O Lorde heare our prayers, and
the prayers of all thy seruants, that
our sinnes being forgiven, and we
being truly conuerted vnto thee,
we may liue as a holy remnant of
thy generation. Reare vp O Lord
our faine handes, that thy kinglie
displeasure may be quenched, and
that they being lifted vp on high
vnto thee, it may go well with vs.
Heare vs (O Lorde) for thy names
sake, for thy Christes sake, and for
thine own glories sake. Continue
thy holy gospel: increase our faith,
and iudgement in it, and kindle all
holy desires in our harts to further
it. Giue vs obedient harts to feare
before thy face, & make vs instru-
ments in our seuerall places to
maintaine it, that our Prince toge-
ther with her people, and her peo-
ple with her, shrowded and shad-
dowed vnder thy protection and
defence,

Godly prayers:

defence, may finde rest and peate
to their soules, in the continuall
enioying of it.

Good father grant these things
wee beseech thee, for thy Sonnes
sake, our Sauiour and Redeemer,

¶ Another prayer for the
Queenes Maiestie,

O Holy, gracious, & everlasting
G O D, who in thine inesti-
mable wisdom, hast appointed
Princes to beare thy maiestie and
presence vpon earth, and according
to their offices, as thou hast given
them high soueraigntie, and spe-
ciall authoritie, so thou hast lent
and communicated vnto the thine
own names and tytles, both to put
them in continual remembraunce
of their duties, that they are for
thee, and for thy glory: and also
ys that are subiects, of that same
continual loue and obedience that

we owe vnto thee.

Giue grace therefore (O Lorde)
to thy seruant **ELIZABETH**
our Queene, that neyther shee nor
wee euer forgette this blessing.
Strengthen her (O Lorde) that the
glittering glorie of her crown and
scepter, do not steale her hart from
the obedience and dutie that thou
doozt require of her. O Lord, thou
hast aduaunced her, not for her
selfe, but for thy glory, and for our
wealth, not that she should follow
her pleasures, or be carelesse of thy
seruice, but to the end to be a pat-
terne of holines vnto vs, to execute
thy iudgements vppon the wic-
ked for our sakes, for our good and
peace, and to keepe all thy seruants
in their feuerall duties, that they
may serue thee in peace and quiet-
nes al the daies of their liues. Wee
beseech thee therfore good Lord,
so much the more, by howe much
that high place is dangerous and
slip-

Godly prayers:

slippery, subiect to many temptations and trials, to many deceits and vanities, that thou wilt graciously holde her vp, and maintaine her in thy blessed handes, that as shee raigneth by thee, vnder thy protection, & for thy name, so she may stand for thy glory, and be the minister of thy vengeance, against those that do euill, and set themselves against thee and thy trueth. Teach her (O Lord) that she arrogate not any thing vnto herselfe, but that she may know, that before thee, her strength is weaknes, her glory shame, her wealth pouerty, her crowne & scepter of no value to pleade any thing on her side.

Let not therefore the glory of an earthly kingdom, make her forgetful of thy heavenly kingdome. Let not a transitorie crowne and scepter, make her forget the everlasting crowne and scepter of her Lord and King Iesus Christ. But

as vnder her gouernment this rod
hath gone out of Sion, so let it bud
forth, till this Church of thine bee
so beautified as it may become the
praise of the worlde. Teach her O
lord, to know thy statutes, truly to
acknowledge thee, and thy Sonne
Iesus Christ whom thou hast sent.

Teach her to kisse him in an ac-
ceptable time, while hee is in the
way, that she perrish not, and giue
her such a discerning iudgement
as she may discerne true and faith-
full subiects, from time seruing, &
hollow harted hypocrits, that she
may feeble her gouernment to be e-
stablished by thee, whilst she raig-
neth by thee, whilst thy Church
and kingdome established by thy
Sonne, and gouerned by his per-
petuall law, doth flourish: and thy
people enioy those spirituall com-
forts, and priuiledges, that in the
same Church thou art wont to be-
flowe vppon them. Shut her cares

Godly prayers.

(O good Father) against the wicked counsailes of all thyne enemies, that by sweete and flattering wordes, woulde preferre man before thee, and the authoritie of men, before that euerlasting and infinite authority of thine, which is most absolute and perfect. And as she raigneth by, Vnder, and from thee, so let the strength and assurance of her crowne and scepter, be established by thee. As thou thy selfe hast set it vpon her head, and doost stil maintayne it: so lord hold it on still, and keepe her still in the possession of it. Thine own iurisdiction is without compasse: of thy kingdome there is no end. But thou hast lifted vp hers, and hast set a Law which must be read in her eares, & by which she must direct all her pathes, at which shee must aske counsaile, and fetch the sentence of all iudgements. Thou hast created heauen and earth of nothing

nothing whereby it is cleere, that all Creatures, both in heauen and earth are at thy beck, & commandement. The heauen is thy seate, and the earth thy foote stoole, and therefore all kings are vnder thy feete, so as thou (most mighty and righteous god) art iustly called king of kings and Lorde of Lordes, because all kings are thy ministers and seruants, to obey thy word, and to harken to thy voyce. Thou girdest their loynes as with a girdle, and loosed them againe, to establish them in their seates, and to throw them out from being kings before thee, as thou diddest *Saule* and others. This was the cause that thou gauest greate glory to *Salomon*, and madeest his wisdom to be spoken of both farre and wide, throughout the whole world, so that *Saba* a Queene of the South, came farre off to heare him, and hearing him gaue him this excellent testimo-

Godly prayers.

nie: Thy G O D (saith she) hath
sette thee upon his seate, as a King in
the place of the Lorde thy God, that
thou shouldest doe iudgement and
righteousnes. Further, he is sayde to
be placed in the Lords throne, and
in that respect the people are not
called theirs, but thine inheritance
Kings are called thy Ministers, and
the Captaines of thy people, and
Queenes are called the Nurses of
thy Church, because they shoulde
cherish it and purge it. All kings
that hold of thee, are bound vnto
thee by a solemne couenaunt, to
care for thy people, and to feede
them as shepherds, and yet thou
continuest Lorde over them still,
For this is thy right, even as both
Christians and heathens haue ac-
knowledged and confessed.

So said Nabuchodonoxer, when
Daniell had called hym notwith-
standing, a King of Kinges, to
whom the G O D of heauen had
giuen

giuen the power and glorye of
kings: hee sayth; O Daniell, thy
God is the God of gods indeede, and
the Lord of kings, who giueth king-
domes to whomsoever he will: yea to
the most vile of all others, &c.

Wherefore (O mighty God) we
beseech thee for thy namesake,
teach our Prince, that she may ac-
knowledge in trueth, that it was
thine arme that did aduance her,
hath preserued and kept her, against
so many conspiracies and enemies
from time to time, & as thou hast
reserued the heauens for thy selfe,
and hast deliuered to the sonnes
of men but the earth for a posses-
sion: so teach al Princes to depend
vpon thee, that being vnder thee,
they may loue thy testimonies, and
execute thy iudgements, they may
keepe the othe that they did make
vnto thee, in the day when thou
dydest shewe that mercie vppon
them, that they may faithfully and

Godly prayers;

truely obey thee, to bee obeyed
of vs who are thyne, for thee,
and in thee, according to the
prescript of thy Lawe.

Good Lord raise vp her heart,
that as she sitteth in thy seate, and
hath vowed her seruice vnto thee,
so she may execute thy iustice, and
may euer holde out thy excellent
glory, that she may liue to thy ser-
uice in punishing thine enemies,
and making much of those that
feare thee, for whose comfort and
good thou hast raised her vppe.
Grant this good Father, & al other
things what-soeuer thou knowest
els to bee necessary for her, for Je-
sus Christ his sake, Amen.

*A prayer for Princes, and per-
sons of great estate.*

O Lorde, great and mighty art
thou & fearefull is thy name,
who not only gouernest the whole
world,

world, hauing once made it of nothing, but also preseruest it of thy mighty power, feeding all creatures with thy rich blessings, preserving booth the good and the bad, to such ends and purposes, as thou in thy secret counsaile hast appointed: whereas (O Lorde) it hath pleased thee, though with thee there is no respect of persons, to aduaunce mee miserable w^{ch} me a most sinfull wretch, and the worst of all others, to bee aboue others, and in a worldly honour of birth, possession, and place, hast made many vnder mee, that I shoulde haue soueraignty and power ouer them, and that they should do vnto me many seruices. I beseech thee for thy names sake, to touch my heart with thy manifold mercies, that by feeling of my own vnworthinesse and manifold finnes, I may bow downe my hart before thee. O lorde giue me grace

Godly prayers.

that I be not proude, because thou
hast sette mee in a degree aboue
other. For (O Lord) if thou do not
hold me in it, and keepe mee vppe
with thy gracious hand: the high-
er thou hast sette mee, the greater
must my fall be, but seeing it hath
pleased thee to put mee in trust
with so greate a charge, as the go-
uernment of so many, O lord keep
me in thy feare, giue wisdome vn-
to thy seruant, and open my eyes,
that I may see the wōderful things
of thy lawe, so shal I iudge rightly,
and neuer forgette that I my selfe
must answere at thy bar, and holde
vp my hande to be cleered or con-
demned before thee. O keepe mee
from oppression, and couer myne
eyes, claspe fast mine handes, that
I bee not corrupted with bribes,
forgetting thee, and the accounts
that I must make to thee. This
worlde, O Lorde, I knowe must
needs vanish and come to nothing:
but

but it is thou that hast giuen vs a hope and assuraunce of a better kingdom and inheritance. Because we are mē, thou dost giue vs a tast of thy goodnes in bestowing vpon vs some temporall things, but the best blessings are thinges that are spiritual and heavenly, for thy feare hath promises not onelue of this life, but they doe specially leade vs to life euerlasting. I seele therefore my (mercifull Father) by the enuies and malice of men, by their hart burnings, repynings, and conspiracies, by their treasons subtil practises, and cruelties, how thou dost graciously mingle these earthly ioyes with sorrowes and trials. And why is this O lord, euen because I shold not seeke my paradise heere below, but rather that I shold cast vp my eyes euen to heauen & to thee, that my senses shold not be gluttet and here become fat, to forget thee: and that which

Godly prayers.

is thy best goodnes, which thou wilt yet further bestow vpon me.

Wherefore good God as thou doost beare an euen hand towards those that are thine, deuiding their portions as it were by euen morsels, sustaining the in their needes, comforting them in their teares and mournings, thereby drawing them vppe to the loue of better thinges. I beseech thee let me fee'le thy goodnes, that whilst I am here I may know thee to haue care for me, and that afterwarde I may be assured, that thou hast prouided farre greater and more excellent ioyes, such as no eye hath scene, no tounge can vtter, neyther can it enter into the hart of man. Let not these earthly things make me so to creepe below, that I forgette thee, my selfe, and my brethren, but rather mingle my sweete with such sower, my pece with such trouble, my ioyes with such miseries,

ries, that euermore I may repress
my lustes, and may seeke to bee
faithfull to others: that principa-
ly I may confesse and glorifie God
euermore in resting my self, vpon
his good will and pleasure; that
knoweth what is fittest & best for
mee. O keepe mee from pride of
heart, that I abuse not thy good
gyftes, for the fulfilling of myne
owne pleasures keepe mee from
tyranny and oppression, and guide
thine owne sword in my hand, for
the maintaining and setting forth
of thine owne glory. Let it be a
sanctuarie for all the godlie, and
let all that feare thee, rest quiet vn-
der it, but let such as are against
thee, who seeke not thy glory, but
are enemies to thy truth, and hate
to be reformed, feare and feele the
edge of it, to the cutting vp of all
sinne and iniquity. Open mine
eares, that I may heare the reproo-
uer gladly, and let such as are thy
faithful

Godly prayers.

faithfull seruants in the ministry
breake my heade with that com-
fortable balme of admonition,

Keep me safe from flatterers
that would eate me vp aliue, who
with their sweet words, doe instill
as it were a deadly poyson into
my soule, soothing mee in my sin,
to my euerlasting destruction. O
keepe me from such deuourers as
seeke nothing but themselues, and
are at a poynt so they may serue
theyr owne turnes, whither thy
glory stand or fall: maintaine me
O Lord in thy feare, and giue mee
grace that beeing settled on thy
worde, I may alwaies keepe a good
conscience, and feelee the peace of
it, so that what-soeuer troubles
rise I may finde my selfe to bee at
peace with thee, and beeing in
thy fauour, may haue such cou-
rage to doe whatsoeuer belongeth
to my duty, that I feare not any
mans face, to neglect iustice, or to
stay

stay from punishing the wicked.
 Keepe me, O Lord, from that vile
 and insatiable sin of couetousnes,
 that is the mother of extortion, op-
 pression, and crueltie, that defaceth
 the excellent beauty of soueraign-
 tie, making the highest to be base
 as slaues and seruants, that haue no
 maiestie in them. Good Lorde, I
 beseech thee graunt these thinges,
 and all other that thou knowest in
 thy wisdom to bee needfull for
 mee, euen for thy sonne our Sani-
 our Iesus Christes sake, Amen.

A notable prayer and medita-
 tion, concerning the dutie of Princes
 and Magistrates.

O Most blessed God, and holie
 Father, thou GOD of Sab-
 both, thou art onely good, and e-
 uerlastingly blessed, because mag-
 nificence, power, glory, victorie,
 rule, and honor, belongeth vnto
 thee.

Godly prayers:

thee. For thou hast created all things in heauen and earth: thine they are, and thine is the kingdom.

Thou art aboue all Princes and Kings, thine are riches, thyne is glory, and thou rulest aboue all. In thy hand is strength and power mightifulnesse and dominion, O the G O D of my fathers and Lord of mercy, which by thy word hast made all things, and hast appointed man to beare rule ouer all creatures made by thee, to rule the whole world in equity and iustice: I most vnworthy wretch confesse ynto thee, that it is of thine owne singuler vnspeakable goodnesse and mercy, that thou hast lifted me vp to this high estate and calling, to make mee a gouernor ouer thy people, not onely drawing me thorow many hard straites and difficulties, but also deliuering mee from mine enemies, that were as the greedy wolues in the euening
ready

ready to deuoure mee : and setting me ouer this great and mightie people, a people (O Lorde) amongst whom thou hast aduanced the scepter of thy Sonne Iesus Christ, and hast throwne to the ground the ensignes and standards of thine enemies. O Lorde shewe this mercy vpon mee, that I may walke as in thy sight, in trueth and iustice and with an vpright heart. Keepe mee from these infections of vanity, which are wont to follow the places and personages of great Princes, and from such dangers as are incident to those of high authority, that I abuse not that power thou hast committed vnto me, for the fulfilling of mine owne lustes, but that I may gouerne my people in clemency and mercy, executing thy iudgements, and not mine owne vpon the wicked, vpon Idolaters, vppon Heretiques, and such as thou hast cast out

Godly prayers.

out from thy presence, and that turning my face from them, I may cherrish the godly, and maintaine them with all the strength and authoritie thou hast giuen mee, that aboue all, thy Church may thriue, multiply, and increase to an infinite number, to the prayse of thy name, and my especiall comfort. O Lord giue vnto thy seruauant a soft and teachable hart, that I may iudge thy people, and discern between good and euill. Gyue mee also such fortitude and magnanimity, that I may pursuethat which is right, that nothing make mee to feare, or daunt mee in the execution of thy iudgements against the wicked, neyther their greatnesse nor multitude: what-so-euer or who-so-euer they be, beeing without thy Couenaunt: but hauing thee with mee, I may be bolde and constant to doe thy will, and to pronounce thy sentence, declining ney-

neither to the right hande, nor to the left. Furthermore, I beseech thee to gyue me such counsell and helpe, as shall be necessary for mee, that I may doe those things which are acceptable to thee, and beneficial for thy Church, profitable and comfortable for all that are vnder mee, and conuenient for the bettering and increase of the Common wealth.

O Lord giue me wisdom, sitting vpon thy throne, and cast me not away from thine inheritance. because I am thy seruant, though weake, and of a short continuance, subiect to many temptations, and notable to answere one for a thousand. Yet, O lord, seeing thy hand hath been with me in my weakenes, to shewe such notable strength, in comforting of mee, and vanquishing thine enemies. Leade me forth, go in and out before me, to teach me in thy wayes.

And

Godly prayers.

And seeing thou hast chosen mee
a Gouvernour of thy people, and a
Iudge of thy Sonnes and Daugh-
ters: sende downe thy wisdom
from aboue, that it may enforme
me, and be with mee, to teach mee
what is acceptable before thee.

Teach me (good Lorde) that I
haue not my power of my selfe,
but from thee, who onely art of
power, and almighty, who gover-
nest all the kingdomes of the
worlde, disposdest of them, settest
vp, and throwest down, according
to thine owne good pleasure.

Teach mee also true humilitie,
that I thinke not proudly of my
selfe, that because I am a Prince, I
should say, who is the Lorde, or
the Almighty? But giue me grace
with patience, to stoope vnder the
yoke of discipline, that I may loue
it, and willingly submit my selfe to
be ruled by it. Make mee watch-
full and prouident, that I neyther
doe

do wrong my selfe, nor suffer it to be done by any, least right be peruer-
ted, and iustice be ouerthrown amongst men. Make mee wise (O Lorde) as thou diddest Salomon; that no outward shew deceiue me, to make me to iustifie the wicked, or to condemne the innocent, but that I may vse such search and tri-
all, that the truth appearing, without affection or fauor, equitie and truth may preuale, that neyther my authority, fauor, countenance, or any other thing, may over-
beare right, or hinder the free course of iustice.

Good Lorde strengthen mee against the acceptation of mens persons, against bribes, and against other euils that follow vs that are in authority, that all things beeing doone with iust deliberation, no man loose his iust cause through our negligence: so shall we iudge rightly betweene a man and his
bro-

Godly prayers.

brother and between him and his
stranger, neyther knowing nor
accepting any mans person in
iudgement: so shal we heare aswel
the small as the great, which is a
forme of thine owne iustice, ney-
ther shal we be afraid for any man
because iudgement is thine, who
standeth in the midst of the assem-
bly of Iudges. And this, O Lord, is
our speciall encouragement, that
we do not execute the iudgement
of man, but thine owne, and what-
soeuer we iudge, shall light vppon
vs. Let thy feare therefore be be-
fore vs, that wee may doe althings
with diligence and wisedome, that
we be not children in vnderstan-
ding, that I follow not riot and ex-
cesse, to forgoe thee, but may vse
the things of this life soberly and
temperately, the better to streng-
then vs to those duties thou hast
laid vpo vs. Give me grace, though
there be no man that dare controll
me,

me, or will willingly watch me, to
search into my waies & thoughts,
yet to remember, that thou seest
and knowest, and doost examine
all my doings, and searchest the se-
crets of my hart: and though thou
haue made me a Prince ouer thy
people, yet my life is to be retur-
ned, when thou callest for it. For
Kinges and Queenes haue no more
priuiledge of life then the meanest
of the people. Nay, they fall as the
greatest Cedars, with greatest hor-
ror, and bring downe many with
them. And the higher they are, the
greater iudgements waite vppon
them, if they fall into thy handes:
for the mighty shall bee mightily
punished, because thou mightie
Lord respectest no mans person.
O Lord, write these thinges in my
heart, heare my prayers, and grant
my requests, I beseech thee (most
mighty Iudge both of the quicke
and deade) for thy sonnes sake Ie-

sus

Godly prayers:

Iesus Christ my onely Sauour, and
Redeemer, Amen.

*A prayer for the Queenes
Maeisties Counsell.*

O Lord God, father of wisdom,
and suggester of all good ad-
uice and counsell, we beseech thee
for thy name sake, to shewe this
great mercy vppon vs thy poore
seruants, that thou wilt vouchsafe
to enrich al the Counsellors of this
Land with the guifts of thy spirit,
that they may minister such fitte
aduise & counsell, for the gouerna-
ment of vs thy people, that wee
may feele the benefite thereof, and
that neyther for fauour, feare, nor
other respect, they denie this
faithfull seruice, which in good
duty they owe, simply to preuent,
as much as lyeth in them, those
dangers that hang ouer our heads,
but that sincerely they may open
the

the best meanes for the good of
Christes Church, and the benefite
of this common wealth. Knytte
their harts together (O Lorde) in
the vnity of thy trueth. Discouer
the disloyalty of such as haue not
right harts, and preserue those
whō thou hast reared vp, as faith-
full watchmen ouer the safety of
our Prince, and her Countrey.

Coole that burning heate of co-
uetousnesse, in such as onely seeke
worldly glory, gaine, and commo-
dity, and make no conscience to
make vppe their owne mouthes,
though it bee with the spoyle of
many thousands. Keep them from
factions, and make them faithfull,
wise, sober, and prouident in their
places to further good things, and
to take all occasions to drawe vs
forward to the loue of the gospel.
Graunt these things wee beseech
thee, euen for Iesus Christes sake.
Amen.

A prayer for the Lords of
the Counsell.

O God and Father of all wisdom, from the suggestion of whose Spirit is all true and healthfull counsell, wee beseech thee, for thine owne name sake, though we haue iustly deserued to haue the wisdom of our wise men taken away, and the counsell of the Prudent to be overthrowen, to the vtter overthrow both of the Church and of the Common-weale, yet we beseech thee shewe this mercye vpon this land, vpon this state and Countrey, that wee may inioy the notable fruites of wise and faithfull counsellors, and that it may please thee also to giue such passage vnto those counsels that shall bee from thee, that they may be diligently harkened vnto, and embraced, especially in those things that shall
concerne

concerne thyne honour, the furtherance of the good of this Countrey, and the preservation of the Queenes most royall person. It was not said (O Lord) without cause by the holy Spyrite, that the way of a foole is right in his owne eyes, but he that is wise, will heare counsel. Again, amongst the proud are brawlings, but they that do all things with counsell, are governed by wisdom. Thoughts passe, & are scattered where there is no counsel, but where are many Counsellors, thy are ratified: teach vs therefore to honor & pray for them that watch for the safety of the land, that we may know them to be a singular blessing of thine, bee thou present amongst them to direct them in all their waighty affaires, for the furtherance of thine own glory, and in the dispensation of those many and blessed dayes which thou hast brought over
 K their

Godly prayers.

their heades, they may acknowledge thy gracious presence, who hast led them in and out, and instructed them in thy wayes. And wee beseech thee O Lorde, yet to adde farther of thy blessing vnto them, that wherein they haue come too short, a rich supply may be made to them, and they may be wise in the dayes of thy visitation. O Lorde giue them grace to attempt nothing, without that due consideration that is meete, but that in all their counsels, they may looke vp vnto thee, not to offend against thee, nor against thy church: and as thou hast made them publique persons, so by publique direction in the vnitie of thy spirit, and in thy feare, all things may be ordered and directed.

So inflame their harts with the loue of thy worde, that alwayes they may admit it into their counsels, that their soules may be delighted

lighted with the good counsels
thereof, as with a sweet oyntment.
Good Lord make them constant,
and resolute in good things, and
as they watch for vs, and beate
theyr heads for the seruice of their
Prince and Countrey, so giue vs
grace, highly to esteeme of them,
that wee may loue them with a
hartie and vnfeined loue.

Grant these things (good Fa-
ther) and all other good thinges,
that thou knowest to be necessary
for them, euen for thy sonnes sake,
Iesus Christ our Sauour, Amen.

A praier for the establishment
of the ministerie of Christ, and
of his obedience to his
word.

O Mighty God, great Pastor &
gouernour of mankind, who
in thy excellent wisdom hast ap-
pointed that thy Church should

be taught, not by thy selfe, face to face, nor by thy Angels, thou being an infinite God of glory and Majesty, incomprehensible, and most mighty, whome the weak nature of man cannot abide, to beare speaking with any hope of life, but by reason of that naturall corruption and transgression, hast cast him in such a feare that hee shunneth thy presence, and Angels likewise being of so pure a nature, spirits of so wonderfull glory, cannot so ordinarily and conveniently teach vs, and therefore in the beginning thou diddest rayse vppe faithfull men, to be patriarkes and Prophets, and diddest appoint *Moses* to gouernethy people, and *Aaron* to be thy mouth to them, and theirs to thee again: and afterwards in the kingdome of thy Son, didst ordaine the ministry of thy Gospel, that through the foolishnes of preaching that great worke of gathering

thering thy Saints together, and scattering and shutting out thine enemies, might be established not onely by Prophets, Apostles, and Euangelistes, who were but temporal, but by pastors or Ministers, whome thou wouldest continue perpetuall vnto the ende of the world. Haue mercy therefore (O Lord) vpon this land and people; that such may be raysted vpon euery place, as may be faithfull in that excellent and high worke. And forgive (O Lorde) the negligence and ignorance in this behalfe of those, whom this thing hath most concerned, who haue not sought to furnish the people with that speed that became them, suffering Satan to preuaile, and by all kinde of discouragements, to lessen and impair the number of them. For their nurceries haue been corrupted, the best affected haue been troden downe and hindered, and

Gadly prayers,

couetousnesse in such as are called Patrons, but most vnwoorthelye, haue let Hell euen loose, to the rooting vp and laying wast of thy whole vineyard, so as we haue had few Pastors, but an infinite number of hyrehings, blind leaders, and vnconscionable deuourers, with whose vsauerie seruices we haue beens fedde, whilst the worke of the Gospell hath stood at a staye, and had very little proceeding. O Lord, reforme this great euill, that Pastors both in exhortation and admonition, may watch euery where ouer thy flockes, being sorted into their severall places; that thy people may be reared vp into an holy building to thy selfe. And because the Church is thy house, we beseech thee, that all those intruders from Antechrist, who neuer had iust title, interest, nor office, those buiers, sellers, and money chaungers, may bee whipped out,

out, And seeing thou hast set such a necessitie in thy ministrie, that without it there is no ordinarie meane to saluation: giue grace to those that are in authoritie, with speede to provide for it, that those whom thou hast furnished to so excellent a worke, may be called forth to an ordinary calling, to offer vp their seruice to thee, and to thy people, as helpers in this thine owne husbandrie, and building: for the furtherance whereof we craue thy good blessing.

Good Father graunt these thinges wee most humbly beseech thee, even for thy beloved sonnes sake, Iesus Christ our Lorde and Saviour; to whom with thee and the holy Ghost, be all prayse, honour, and glory, for euer and euer. Amen.

(.)

K 4

An

An other prayer for the Ministry of the Word.

O God, father of all, and the only maister and householder of the whole world, at whose dispensation all thinges are ordered and governed, who hast appointed thy sonne Iesus Christ head of thy Church, and vnder him Pastors & Docters, to gouerne and direct the same by thy word, some pastors to labour in the word, and so to be assistants, to watch over the maners of the people. And seeing these are thy stewards to disperse thy mysteries, seeing they are the salt of the earth to season vs, the candles to light vs, yea the light of the world to shine before all men: examples in the worlde to all the faithfull in conuersation, in loue, in faith, in charity, in doctrine, integrity and grauity, in patience, temperaunce,
and

and humility, bearing thy name
with humility and constancie, and
not ruling as Lords ouer thine in-
heritance, but being made patrons
of their flocks from their hearts in
all godlinesse, denying themselves;
and forsaking both the titles and
offices of that man of sinne, the
Pope and his proude generation.

Good Lord giue vs grace to esteeme of them as of his Embassadors, that raigne not ouer our faith, but as helpers of our ioy, that preach not themselves; but Iesus Christ our Lorde, and themselves our seruants through him, to whom is committed that high ministry of the new testament, of the spirite, and not of the Letter, who are the good sauour of Christ vnto GOD, in those which are sauued, who are louing fathers to begget vs to Christ, Elders worthy of double honour, good pastors and watchmen, teaching the gospel, & baptising

Godly prayers.

baptising vs, not speaking their owne but thy word, whose feet in that respect are beautifull. Wee beseech thee bestowe these excellent iewels vpon vs thy people, & giue vs grace to seeke for such, and by all meanes. And good Lorde, quench in them all vaine glorie, pride, and couetousnesse, that they be not shamelesse dogs, ignorant, or giuen ouer to filthy flatterie, to seeke their ease, and to adde to the bandes of the afflicted: that they be not giuen to Wine, or be fighters and contentious, but as becommeth them, they may beare themselves worthy their place and profession, considering their high authoritie, which must be aduanced against all height to cast it downe, and to captivate euery thought to the will of God, who are for the trueth, & not against it, in all power and rule. Teach them (O lord) to vse their places aright, and

and with that wisedome that they may build vp. Furnish them liberallie to so excellent a worke, and giue vs grace to helpe with all the furtherances that we may, for the maintenance therof, liberally providing for them, and with all dutifull reuerence and loue, as from thee to entertaine them, & to cherish them, according to that measure of grace thou hast bestowed vpon them, as fellow souldiers and workers together, vnder one captaine and Lord of vs all, euen Iesus Christ, our alone Sauour. Amen.

*A thanksgiuing for the worde
of God embraced, & a prayer for in-
crease and continuance in
the same.*

O Eternall God, and most mercifull father, I yeeld vnto thee most hartly thanks for all thy benefites bestowed vpon me, especially

Godly prayers.

ally for that it hath pleased thy
heavenly goodnesse to shine into
my heart, throwe the light of thy
holy spirit, in the minitery of thy
holy word, and that thou hast fra-
med my hart & mind, to take such
vnspeakable ioy and comfort in
thy most blessed and holy worde,
and in the imbracing of my salua-
tion therein offered vnto mee. For
this thine vnspeakable mercy, I
beseech thee O Lorde) make mee
thankful, that I may acknowledge
the great benefit thereof, and e-
steeme of so inestimable a trea-
sure, aboue all earthly possessions
or treasures. And O Lord my God,
for so much as I wander in this
present life, among many and infi-
nite dangers, whereby I am euery
moment in perril of sliding backe
& falling from this seruent zeale of
thy euerlasting truth, which thou
hast kindeled in my brest, if other-
wise thou do not slay mee by thy
mercyfull

mercifull hand. And for so much
as I learne out of thy most blessed
and holy word, that it is not suffi-
cient to haue begun well, vnlesse I
continue to the end, not sufficient
to hold my hand to the plough and
looke backe : I craue at thy hand,
in the name of thy beloued son my
Lord and Saviour Christ, that this
thy worke which thou hast begun
in me, thou wilt in mercy increase
daily more and more, and continue
it euen to the end of my life : that
I do not waxe cold, secure, dull or
faint, but continually increasing in
true zeale, I may stil more & more
be delighted with reading, hear-
ring, and meditating of thy holy
worde, I may thereby also daily en-
crease in true knowledge of thy
blessed wil, fro faith to faith, that I
may euen from my hart so sincere-
ly professe thy true religion, that
all hipocrisie, vaine glory, and
fained holinesse, vtterly through
thy

Godly prayers.

ally for that it hath pleased thy
heavenly goodnesse to shine into
my heart, throwe the light of thy
holy spirit, in the minde of

IRREGULAR

PAGINATION

beseech thee O Lord:) make mee
thankful, that I may acknowledge
the great benefit thereof, and e-
steeme of so inestimable a trea-
sure, above all earthly possessions
or treasures. And O Lord my God,
for so much as I wander in this
present life, among many and infi-
nite dangers, whereby I am every
moment in perril of sliding backe
& falling from this fervent zeale of
thy everlasting truth, which thou
hast kindeled in my brest, if other-
wise thou do not stay mee by thy
mercyfull

mercifull hand. And for so much
as I learne out of thy most blessed
and holy word, that it is not suffi-

well, vnlesse I
not sufficient
the plough and
at thy hand,
beloued son my
Christ, that this
thou hast begun

in me, thou wilt in mercy increase
daily more and more, and continue
it euen to the end of my life: that
I do not waxe cold, secure, dull or
faint, but continually increasing in
true zeale, I may still more & more
be delighted with reading, hear-
ing, and meditating of thy holy
worde, I may thereby also daily en-
crease in true knowledge of thy
blessed wil, fro faith to faith, that I
may euen from my hart so sincere-
ly professe thy true religion, that
all hipocrisie, vaine glory, and
fained holinesse, vtterly through
thy

Godly prayers.

ally for that it hath pleased thy
heavenly goodnesse to shine into
my heart, throwe the light of thy
holy spirit, in the ministry of thy
holy word, and that thou hast fra-
med my hart & mind, to take such
vnspeakable ioy and comfort in
thy most blessed and holy worde,
and in the imbracing of my salua-
tion therein offered vnto mee. For
this thine vnspeakable mercy, I
beseech thee O Lorde) make mee
thankful, that I may acknowledge
the great benefit thereof, and e-
steeme of so inestimable a trea-
sure, aboue all earthly possessions
or treasures. And O Lord my God,
for so much as I wander in this
present life, among many and infi-
nite dangers, whereby I am every
moment in perril of sliding backe
& falling from this seruent zeale of
thy everlasting truth, which thou
hast kindeled in my brest, if other-
wise thou do not stay mee by thy
mercifull

mercifull hand. And for so much
as I learne out of thy most blessed
and holy word, that it is not suffi-
cient to haue begun well, vnlesse I
continue to the end, not sufficient
to hold my hand to the plough and
looke backe : I craue at thy hand,
in the name of thy beloued son my
Lord and Saviour Christ, that this
thy worke which thou hast begun
in me, thou wilt in mercy increase
daily more and more, and continue
it euen to the end of my life : that
I do not waxe cold, secure, dull or
faint, but continually increasing in
true zeale, I may stil more & more
be delighted with reading, hea-
ring, and meditating of thy holy
worde, I may therby also daily en-
crease in true knowledge of thy
blessed wil, fro faith to faith, that I
may euen from my hart so sincerely
professe thy true religion, that
all hypocrisie, vaine glory, and
fained holinesse, vtterly through
thy

Godly prayers:

thy holy Spirite, rooted out of my heart, I may onely holde my selte contented, that I haue the eyes of thy Maiesty beholding my inward hart and minde; whereby I onely studying to be allowed before thy Maiestie, may vtrerly reiect all the vaine praise of men, which might puffed me vp, or the scoffing iestes, tauntes, or the reproches of the vngodlye, which might els drive me downe. To this end, O Lord my God, that I may encrease, and daylye more and more bee confirmed in thy mercies begun in me, I beseech thee, stir vp true and sincere Preachers and Messengers, who daily may stirre vp my hart, otherwise of nature dull, to the ioyfull imbracing of the glad tidings of peace. Leau me neuer desolate, O Lord my God, that I may alwayes haue it, comfortably receiue it, and sweetly digest it, Keepe me by thy holy spirite, O Lord,

Lord, that I neuer bee seduced by
 enionous doctrine, but that onely
 I may giue eare vnto thy voyce,
 that cleauing only vnto thee and
 thy worde, I may in this present
 life which thou hast giuen me, so
 occupy my selfe, and vse this good
 time which thou hast giuen mee,
 that I may still looke for the com-
 ming of thy deer sonne, to receiue
 me into the euermlasting rest, pre-
 pared for all the elect and chosen;
 where I shall for euer remaine, to-
 gether with my Lord and Saviour
 Iesus Christ, to whome with thee
 and the holy Ghost, bee all praise,
 honour and glorye, both now and
 euer, world without end. Amen.

¶ A prayer for the restoring
 againe of godly Preachers to
 their function.

○ Lord almighty, and heavenly
 Father, to whome, and before
 whome

Godly prayer:

whome all things are manifest and
plaine, we most humbly beseech
thee for Iesus Christes sake, to par-
don and forgiue all our offences,
that wee haue committed against
thee, by thought, worde, or deede,
prouoking most iustly thy heauy
wrath and hot indignation, to be
poured out against vs. We know
O Lord and confesse, that we haue
not in such sort esteemed thy holy
word and glad tydings of thy gos-
pell, brought vnto vs by thy Ser-
uants and ministers, as wee ought
to haue done: we haue not bene
so thankfull for this & many other
benefits as we shold: we haue not
harkned with such hunger of hart
to believe & practise as it became
vs, and therefore we acknowledge
thy iust and fearefull Iudgements,
in suffering the mouthes of thy
messengers so to be closed vp, that
as yet wee cannot heare thy com-
fortable tydings from them. Yet
Lord

Lord we beseech thee, deale not
with vs after our sinnes, neither re-
member vs according to our ini-
quities, but according to thy great
mercies, pardon our former negli-
gence, that wee may once againe
heare their comfortable voyces. It
cannot be O lord, but a speciall to-
ken of thy wrath against vs, as wel
to shew our lacke of obedience, as
also how far from feeling they are,
by whose meanes this is specially
procured. Neuerthelesse, wee be-
seech thee O Lord to pardon and
forgiue vs. Teach vs thy true
feare, and change our harts, that we
may serue thee in holy obedience.
Strengthen vs (O Lord) vpon the
beddes of our sorowes, and heale
vs, for wee haue all sinned against
thee, both Prince and people haue
transgressed against thy lawe, and
haue with-holden thy trueth in
vnrighteousnes. But Lorde with-
draw not thy tender mercy from

Godly prayers.

vs, neither consider the multitude of our offences. Keepe vs O Lord, vnder thy protection, and let thy mercie and truth alwayes prelerue vs. Restore our fruitfull Pastors vnto vs, that thy glory may be established among vs. Let all them that seeke thy saluation, heare the sound of thy voyce, that they may reioyce and be glad in thee, and let them that loue thy saluation, lay alway, the Lorde be praised. And as for those that seeke the spoyle of our soules, let them bee driven backwards, and put to shame, that the truth of thy doctrine may flourish. Breake their teeth, O God, in their mouthes, and cracke their iawes a sunder, that seeke the hinderance of thy gospel. Let them melt like Ice and snow, & consume like snailes, that rise vp against thy truth, yea, let them be like the vntimely fruit of a woman, whē they practise against thy Church. Let their

their deuises be as broken arrows,
that may not be able to hurte thy
children. And Lorde God of all
strength, defende our Soueraigne
Queene, that she may go forwards
in thy trueth. Let her performe (if
it be thy will) the good worke that
thou hast begun by her, for the vt-
ter abolishing of all Popery. Re-
store that which is wanting in thy
Church, that thy Gospell may bee
sincerely planted amongst vs. vices
and euill manners corrected, and all
thy groning children be comforted.
Graunt these things (O Father) for
Iesus Christ, that we may worship
and glorifie thy name for euer and
euer. Amen.

A prayer for a mans
householde.

O Lord God almighty, & euer-
lasting Father, who of thine
owne goodnesse hast shewed this
mercy:

Godly prayers.

mercy vnto mee, to communicate
vnto me thine own names, not on-
ly of a Father, but also of a Maister
and hast giuen into my charge a
household, that I should looke vn-
to them, and teach them thy feare.
Shew this mercy vpon me, that I
may discharge this trust that thou
hast put in me that I may be more
carefull for their soules then for
their bodies. Thou hast appoin-
ted in thy word, which neuer alte-
reth, that a man shoulde know his
herde, and that he shoulde consider
his flockes, whereby thou doost
teach that hee hath a charge ouer
those that are his, vnto whom if he
looke not, he hath denied the faith
and is worse then an infidel: good
Lord giue me grace therefore, that
I may haue speciall regarde to my
special charge, that my house may
be an example to many, and in it
the praise of thy holy name may
sound forth to others. I acknow-
ledge

ledge that my finnes are great, and I have iustly deserued to haue this iudgement amongst others, that I shold haue both disobedient children, and vnfaithfull seruants, because I haue beene a disobedient child, and an vnfaithfull seruant vnto thee. But (good Father) I beseech thee haue mercy vppon me, and recompence not this sin into my bosome, though others make light account of the finnes wherewith their houses are tainted & defiled, yet giue me grace to looke so vnto them, that I may haue care to stop them, & when they are committed to mourne for them. Let the zeale of thy glory bee precious vnto me, that I may bee seuered against the wicked, condemning sinne both in my selfe and also in others, that they which dwell vnder my rooffe, bee not onely eye seruants, but such as may doe their duties in thy feare, and in regarde
of

Godly prayers.

of thy glory, yeeilding themselves
to the godly orders and exercises
of Religion. And (good Lorde)
giue mee grace, that I may enter-
taine such, & make much of them,
that they may finde fauour before
me, and that I may seeke them out
to be my seruants. As for the wic-
ked, harden my face against them,
and let not their feet be vnder my
table. The works of those that fall
away, let me (O Lorde) hate: and
those that priuily slaunder their
neighbours, and haue bigge harts,
which are corrupt in religion, and
haue no feare of thy name before
their eyes; let them haue no place
in my house.

Turne mine eyes to the faithfull
of the land, and let those that walke
in a perfect way, serue me. And so
strengthen my iudgement, that if
they shall transgresse thy Lawes,
though they bee my children, out
of mine owne loynes, and seruants
by

by whom I might gaine neuer so much: yet that mine eye may not spare them, nor my hand be short, if it shall lye in my power by thine appointment, to punish and reforme them, or els to cut them off from thy Cittye. Good Father graunt these things to thy vnworthy seruant, I humbly beseech thee for Christes sake. So be it.

A Prayer for the Nobilitie.

O Lorde God, high and mighty, who onely settest vppe and throwest down, according to thine owne will: wee humbly beseech thee for Iesus Christs sake, so shewe mercy vpon all the nobility of the Land, that as thou hast sette them vp aboue others, so they may excell others in knowledge, in faith, constancie, and patience, and all other heavenly vertues. For howsoeuer (O Lord) it hath beene thy
mercy

mercy to part them from others in this life, yet they are of the same lampe of all flesh, and there is no difference with thee, and therefore let not their aduancement, make them proude and strong to oppression, but the higher thou hast set the, the more teach them to feare before thy face, in all lowlines and courtesie. And giue them wisdom (O Lorde) and courage, that they may shew it in these seruices thou hast appointed either in thy good causes concerning the Church, or in the common weale. Let the not presume by reason of their estates to resist thee, or any of thine, but bowe their harts to obey thy will in vanquishing of their own lofty affectiōs, For this is true nobility indeede, and whosoever boast of it, & haue not these good parts in them, they boast as vaine men, whose breath is in their nostrils, and they shall die without honor.

honor. Let this feare them, to stand high in their owne conceite, that thou choosest the humble and weake, that not many wise, not many mighty after the flesh, are called by thee to that excellent dignitie, to be members of thy church. And though they haue an honour amongst men, and some regarde be giuen in respect of their nobility, that they may be buried with *Iezabel*, who was a Kings Daughter, because they are Kings sonnes, or Kings Daughters, the children of Dukes, Earles, or Lords, yet this is not their highest honour. For to be borne noble, is not any great happiness, but to liue noblie, & to continue the vertues of their predecessors. And what nobilitie of honour is there in trueth, vnlesse they be honoured with him, that can make them honourable for euer in him, and giue them names that neuer shall be blotted out? O Lord ther-

L

fore

Godly prayers.

fore teach the nobilitie thy feare, & give vs grace truely to loue them, and to delight in them that are noble indeed. Make them to hold out thy excellent glorye, in a sincere profession and imbracing of thy gospel. Keepe them from factions, treasons, and conspiracies, that they shake not the kingdome that thou hast established. For certainly thou art a iust God, and thou art wonte vpon the contriuers and deuisers of mischiefe, to bring mischiefe & destruction vpon themselues. Good Lord teach vs to submit our selues to thy worde, and to all those lawfull ordinances established by thy ministers and officers, and make vs carefull to further good things, by their examples to drawe many to Christ with them. O Lorde make them contented with their estates, least aspiring thither, whither thou hast not called the, they make shipwrack of al, to the vndoing of their
po-

posterity. And if any such be dangerous to thy Church, dangerous to thy estate, thou that hast been a mercifull spye for vs, discerie them, and bring the same iudgement vpon them, that thou hast brought vpon others, thine and our enemies. Graunt this we beseech thee, for Iesus Christ his sake our onely Sauour and Redeemer, Amen.

A prayer for Iudges, Iustices,
and Lawyers.

O Lord, iustice is thine, and the place of iustice is thy throne. Wee beseech thee therefore, that forasmuch as thou hast appointed such a notable blessing to bee reared vp amongst vs, for the preservation of the common peace and maintenance of equitie, that it will please thee to blesse this Land with vncorrupt Iudges, with faithfull Iustices, and godly Lawyers,

Godly prayers.

that they may deale sincerely and vprightly in thy busines: that neyther feare, fauour, friendship, or reward, do carry them from deciding of causes truely and indifferently. Cleere the land (O Lord) from innocent blood, and if any haue been shed and vnpunished, thou art a iust Iudge, and canst not be deceiued, finde out the sinne and transgression, and let not their heads go down into the graue in peace, that by shedding of innocent blood, haue drawne such a iudgement vpon themselves, who art a iust Iudge, and canst not be deceiued.

Grant, that iudgement may proceed without all lets & delayes, that the pittifull cryes of the poore, of the fatherlesse and widdowes, come not vp into thy presence for iudgement against vs. And (good Lord) giue all Iudges and Officers true knowledge of thy worde to leade them, to teach them thy feare, that
stand-

standing in awe of thee, they may
euermore looke for the iudgmēt to
come, that they may iudge iustly &
with expeditiō. Grant these things
most mercifull father, we beseech
thee, for Iesus Christ his sake, Amē.

**A prayer for the Vniuersities,
and other Schooles of learning.**

O Lorde God, father of all mer-
cies, from whome proceedeth
every good gift of learning, know-
ledge in artes, tongues, and other
sciences necessary for thy people,
who are borne and bred in sinne
and ignoraunce, and by reason of
transgression, are deprived of light
and knowledge in themselves, and
must vse the meanes that thou hast
appointed, to recouer them: for as
much therefore as all these good
gifts are from thee, and the growth
in the knowledge of them, depen-
deth vpon thy good blessing, they
L 3 being

Godly prayers.

being as Fountaines to water both the Church and the Commonweale: wee beseech thee for thy name sake, that thou wilt blesse those meanes that thou hast reared vppe for the furtherance of thine owne seruice, powring out of blessings of thy spirite vpon all flesh, and namly vpon those whom thou hast sorted thither. Good Lord, we beseech thee giue them good heads and officers, that with all wisdom and diligence may look vnto them, that they be not corrupted with any erroneous or false doctrine, but that sucking the right brest, which yeeldeth the sweete and pure milke of thy word, they may grow strong to feed & instruct others. Keep them in the vnitie of thy trueth, that factions, spoyles, and robberies may cease, which are slanderous to thy word, and iniurious to their posteritie, that those spoyles of Egypt, bestowed for the benefite of thy church,

church, may bee well vsed to thy glory. O Lord remooue those corrupt persons that take vppon them the places of Schoolemasters, and creepe secretly into Gentlemens houses, hauing in a maner infected the youth of the gentry throughout this whole land. And good lord wee beseech thee, purge the Vniuersities, and the whole land, of all such wretches, and strengthen the hand of thy seruant *Elizabeth*, that shee may cut a sunder the sinowes of that arme, which by this meanes laboureth to bring in poperie and superstition againe. Take away these stirrups, and all others of like sort whatsoeuer, whereby Antechrist that man of sinne, and childe of perdition thinketh againe to aduance himselfe. Good Lord blesse the Schooles of thy Prophets, and double thy graces and gifts vppon theyr children, that they may prophecie, that they may speake

Godly prayers.

with tongues, & be fully furnished to teach and instruct others: and multiply O lord, this young fry of thy church, that there may be plentie, to supply the wants of the destitute places of this land, that euery conuenient number and flock, may haue their faithfull watchmen and leaders. Good Lorde graunt these things for thine owne names sake, Amen.

An euening prayer in Colledges for the estate of the whole Church.

O Most mercifull and heauenlie father, who hast in thy blessed worde commanded vs to assemble our selues together in thy name, and promisest to be present amongst vs, & grant our requests, which we make in the name of thy beloued sonne, our Lord and sauiour Christ Iesu, we thy children, according to thy cōmandement, trusting in thy pro-

promises, do here present our selues
before thy throne of mercy, besee-
ching thee deere father, as thou hast
laid vpon him the punishment of
our sin, which for vs he hath fully
suffered: so thou wouldest by thy
holy spirit in our harts, write & im-
print the same firmly in our soules,
that with a liuely faith we may be
fully assured, and feele sensibly in
our selues, that by that same one
oblation, our sinnes are clean blot-
ted out and defaced, and we made
children with him, and heyres of
euerlasting life, partakers with him
of righteousness, iustification, san-
ctification and holines, whereby we
may be emboldened to come be-
fore thy Maiestie, as vnto our most
louing and mercifull father, to lay
our complaints in thy bosome, and
seeke at thy Maiestie those things,
whereof we feele our selues desti-
tute. Wherefore O most mercifull
Father, for so much as thou hast in

Godly prayers.

mercie hetherto from our infancie
preserued vs vnto this present
day, and hast brought vs into this
place, where godly and vertuous
knowledge is to bee sought, heere
to attaine wisdom, knowledge and
learning: Wee beseech thee deere
Father blesse our studies, labour
and endeouours, that our minds be-
ing by thy holy spirit lightened, &
our hearts stirred vp, mooued and
pricked forward, wee may with
cheerfulnesse apply our selues ear-
nestly vnto our study, and by thy
blesing so profit in the same in this
time which thou hast giuen vnto
vs, that heereafter we may become
profitable members in thy Church
to the aduancing of thy glory, and
discharge of our owne conscience.
Let not the malice of our ghostlye
enemie, O Lorde, so bee with our
sences, that wee idely and vainlye
consume this so blessed a time gran-
ted vnto vs, seeing we are assured
that

that thou wilt require strait account of vs, in the day of iudgment of our vainely consumed time, yea of euery vaine word which we vter. Make vs therfore carefull good Lord, in bestowing this our time, which euill spent, can neuer be called back. Stir vp and incourage vs good Lord, to goe forward in our studies, with an earnest and ardent minde, to profit thy Church, with the talent which it pleaseth thy heavenly wisdom to bestow vpon vs.

And forasmuch as by thy holy word, we are commaunded in our prayers, not onely to be mindfull of our selues, but also of all other thy children, yea, euen of our enemies, we commend vnto thy maiestie, all thy whole, true, and Catholicke Church, and euery member thereof, that as it hath pleased thy goodnes, by the bright beames of thy holy worde, to shine ouer the whole worlde, where by thou hast
expel-

Godly prayers.

expelled, driven away, & caused to
vanish, the darke and mistie clouds
of ignorance and superstition: so
thou wouldest vouchsafe by thy
holy Spirite, to touche the hearts of
all men, that they may ioyfully em-
brace thy so high a treasure sent
amongst vs, that thorow our vn-
thankfulnesse we prouoke not thy
maiesty in anger to take it from vs.
Crush, bruse and destroy, with the
breath of thy mouth, the mightie
power of that man of sin, which so
proudly exalteth himselfe aboue
all that is called God. Let not the
simple flock (deere father) in whose
consciencs he of long time hath,
and yet doth sit as God, be any lon-
ger poysoned with his sweet inti-
sing poysons, but so lighten their
hearts, that they may perceiue
his iugling, and imbrace the sweete
and comfortable doctrine of life
euerlasting, reuealed in thy glori-
ous Gospel. And forsomuch as it
hath

hath pleased thee in mercy, aboue
all nations of the earth, to powre
downe the sweete showers of thy
heauenly graces vpon this our Eng-
lish nation abundantly in more
plentifull wise, watering the same
with the gifts of thy holy spirit, in
promoting thy Gospell, and ouer-
throwing idolatrie. Wee beseech
thee continue thy fauour towarde
the same, and vtterly roote out all
remnants and monuments of Ido-
latry, that thy glorious name may
be thoroughly exalted in all sincere,
pure, and holy worship.

And as thou hast in mercy, from
amongst vs in this thy Church, vt-
terly banished all false, venomous,
and poisonfull doctrine, wherewith
the soules of thy children are wou-
ded to death, and in place thereof,
hast placed the true and comforta-
ble doctrine of euerlasting life,
wherewith the soules of thy chil-
dren be fed and nourished to eu-
lasting

Godly prayers.

lasting ioy: so in like mercie and fa-
uour we beseech thee, deere Father,
establissh in the same thy Church, a
true, perfect, and sincere regiment
thereof, according to the prescript
rule of thy blessed word, all fanta-
sies of mans braine, and dreames of
humaine policie, vtterly abolished,
that thy glorious Maiestie onely
may bee exalted in the light of thy
glorious Gospel, & that thy church
may flourish and increase, beeing
through thy protection aided, sup-
ported, maintained, and defended.
We beseech thee by thy holy spirit,
guide and rule euery parte and
member thereof, and especially the
Queenes Maiestie, whom thy gra-
cious fauour and mercifull proui-
dence hath appointed a chiefe
member in the same, vnder whose
wings next vnto thy protection, it
hath a chiefe st succour & support.
Graunt vnto her (deere Father,) a
pure and a perfect zeale, aboue all
things

things to promote thy glory: first
and chiefly, in labouring and en-
deuouring her self earnestly, in wi-
ping away and purging out of thy
Church, all blots and deformities,
to reduce the same to a pure and
sincere forme of worship, agree-
ing to thy blessed word, vtterly to
remoue al stumbling blocks which
stay and hinder the course of thy
Gospell. Graunt vnto her (deere
Father) thy spirite of wisdom, dis-
cretion and gouernment, that with
equitie and iustice she may see this
whole Realme, which thou hast
committed to her charge, peacea-
bly and quietly gouerned: that she
may studiously labour, that as well
through the whole Realme, vertue
be exalted, and vice abandoned, as
specially in her owne house and
Court: that all wicked vanities of
this world, all licencious and inor-
dinate life, all flattery and dissimu-
lation beeing vtterly banished, the
feare

Godly prayers.

feare of thy glorious Maiestie may
so raigne in the harts of all within
her Pallace, and Courts, that their
liues and conuersation, may be a-
greeable to thy blessed will, in sin-
cere and true holinesse and integri-
tie of life, that from thence, as from
the head, may shine purity of life
and conuersation, as an example
and patterne of true godlinesse to
the whole realme. Indue the coun-
sell with true and perfect wisdom,
that in all their consultations and
counsels, having thee present be-
fore their eyes, they may consult of
those things which principally and
chiefely may be for the aduance-
ment of thy glory, and the commo-
ditie of thy Church, and next for
the quiet peace and gracious go-
uernment of this realme. So lighten
all inferiour Magistrates of the
realme, with the brightnesse of thy
holy spirit, that vnderstanding thy
will, they may zealously defende,
main-

maintaine, and to their power, further the course of the Gospel, with the sword of iustice cut of the wicked, and cherrish the godly. Especially in mercy, O Lord; looke vpon the magistrates of this towne, that being touched with thy feare, and lightned with true knowledge, all worldly respect cast off, they may with boldnesse and constancie defend the cause of pure religion, without fauour or feare, with equitie to minister iustice to all, not respecting themselves, but thy glory, to the discharging of their consciences before thy maiestie, and the godly & quiet gouernment of this towne. Defend and governe by thy holy spirite, the Pastors and Bishops of thy Church, that they may zealously, earnestly and diligently feed thy flocke committed vnto them, with the foode of life, thy blessed word, wherewith their soules may bee nourished to life euerlasting.

In

Godly prayers.

Increase the number of them. (deere father) dayly rayning vp faithfull Pastors and Ministers, who may painefully and carefully trauaile every one in his owne charge, to bring thy people, which nowe alas in most partes doe wander and goe astray as lost sheepe, to the true knowledge of thee their onely Lorde and God, and of thy deere sonne Christ Iesu their Sauour.

And for thy mercy (O heauenly Father) take pittie vpon thy poore and simple flocke. Roote out all greedy & rauening Wolves, which haue crept into thy sheepfold, and make hauock of the soules of thy simple flock. Cast out all hirelings, time-seruers, and dumme dogges, which to fill their owne belly onely, haue thrust themselves among thy sheepe: and pittifully suffer the flocke of Christ to bee deuoured, and scattered of the Wolfe.

Stirre vp (good Lord) and place
in

in their roomes faithfull sheepe-
 heards, which diligently, painfull-
 lie, carefully, and earnestly may la-
 boir in thy vineyard: seeke to win
 the soules of thy people out of the
 tirrannie & power of sathan, to the
 freedom of thy deere sonne Christ
 Iesus our lord: and that thy church
 may better be furnished with god-
 ly learned Pastors, we beseech thee
 prosper and increase in all godly
 knowledge, all schooles of learning,
 and especially this Vniuersitie,
 wherein thou heere in mercy hast
 placed vs. Grant (O most mercifull
 Father) vnto all the Students of the
 same, that the chiefe end of all their
 studie, may bee to the furtherance
 of thy Church, and maintenance of
 thy common-wealth.

Blesse their studies (deere Fa-
 ther) that all vaine studies sette a-
 side, they may so fructifie and pro-
 fite in all profitable and godly sci-
 ences, that hereafter they may be-
 come

Godly prayers.

come profitable members in thy church, and godly vpholders of the commonwealth. And especially (O Lorde) powre thy pittifull mercies vpon this Colledge wherein we be placed, and vpon euery member of the same, that every one of vs being watered by thy heauēly grace, may so profit, and goe on forward in his calling, that therby thy holy name may alwayes be glorified, and true peace in thy son Iesus Christ maintained, brotherly love nourished, and all sin and wickednes abandoned; Finally, deere father, so guide and gouerne the hearts of all the whole realme, of euery degree, that euery one in his calling, beeing by thy heauenly grace supported, may so occupy his tallent, that thy glorie in all things may be aduanced, thy church enlarged, and this whole Realme into sincere godlines ver-
tuously reduced.

Moreover, we beseech thee (O Lord)

Lorde) in mercy beholde all those thy children, whom it hath pleased thee with any kind of crosse to chasten for their amendment, whither by pestilence, famine, or warre, povertie, imprisonment, sicknesse, or banishment, trouble of conscience, vexation of Spirit, disquietnesse of minde, wante of spirituall comfort, or whatsoeuer kind of affliction of body or mind, thou doost try with, that by thy holy spirit being fully assured, that thou by this thy correction, mindest to call them back, to a feeling of their sinne, and due consideration of their life and conuersation, that they perish not with the wicked worlde, they may patiently abide thy fatherly triall, looking for ayde, helpe and comforte from thee, when it seemeth most conuenient to thy godly wisdom, and beeing by thy mercifull hand once deliuered, may acknowledge thy singuler power and worke, gi-
uing

Godly prayers:

uing all laude and praise to thy glorious name, and afterwarde all the dayes of their life studie to liue before thee, in sinceritie and perfect holines, euen to their liues end. Lastly, wee render hartie thanks to thy maiestic, which hast hitherto from our infancie preserved vs by thy mercy, from all perrils and dangers both of soule and body, whereunto fraile man is subiect: that thou hast sent vnto vs all things necessary for this present life, as health, food, apparel and such like, which many of thy deere children do want, being as deerly bought with the precious blood of thy deere sonne as we be, who yet in misery and calamitie, oppressed with pouerty, nakednes, imprisonment and banishment. In which case also deere Father, thou mightest haue brought vs, saue onely that thou dealest heerein more fauourably with vs then with them, for the which thy
louing

louing kindnes, we giue thee hartly
thanks, desiring thee, that as thou
hast hitherto, thus fauourably in
mercy preserued vs by thy protec-
tion, and euen presently this day,
hast brought vs past all the daun-
gers thereof: so wee beseech thee
(good Lorde) in like fauour, to be-
holde vs this night, that we taking
our naturall rest and quietnes, may
thorow thy protection be so defen-
ded, that our bodies resting, our
soules may be occupied in behold-
ing thy fauour and mercy towarde
thy children, still looking for the
comming of our Lord and sauiour
Iesus Christ, for our full redempti-
on. Grant that our sleep be not too
immoderate, according to the lust
of our flesh, but so much as is suffi-
ent, to refresh our weak nature, that
becing thus refreshed, both the bo-
dy and minde, may be more able
to do their seuerall office and func-
tion in that vocation wherein
thou

Godly prayers.

thou hast placed vs. Grant that we
laying our bodyes downe to rest,
may be thereby daily put in minde
of our long rest of death, that as we
now doe lay downe our bodyes in
bed, so we may be thereby admon-
ished, that hereafter they shall be
laide downe in graue, to be consu-
med to dust, earth and ashes, from
whence they were taken, that wee
hauing this before our eies, may be
stirred vp in mind, warely to walke
in this our pilgrimage, not know-
ing when the time shall bee of our
departure, but alwayes to be found
ready with our lamps of pure faith,
cleerly burning, that we may be ac-
cepted to meete the bridegroome,
when our mortal, earthly and cor-
ruptible bodyes, shall be made like
to the glorious body of our Lorde
and Sauour Christ Iesu, there to
raigne with him in perpetuall ioy
and consolation, together with all
the elect children of God, continu-
ally

ally lauding, with all the heavenly multitude, the Maieslie of God, the father of our Lord and Sauour Iesu Christ, by the vnspeakable power of the holy Ghost, to whom three persons, and one onely euermore and omnipotent God, be all honor and glory now and for euermore. Amen.

A prayer for the Church.

Lorde blesse thine inheritance, and let it be multiplyed as the sandes of the Sea, and Starres of heauen. Prosper it (O Lorde) and shewe thy countenance and presence alwayes with thy people, that I also as a member of it, may reioyce in the assembly of thy saints. Let thy worde bee alwayes our direction, thy scepter and discipline be alwayes our rodde and instructor, that wee may feare before thy face, confesse our sinnes, and trust

Godly prayers.

in thy promises, euermore to relye
wholye vppon thy worde, and to
be delighted in those spirituall ex-
ercises of thy religion, till they shal
haue wrought in vs full obedience
and practise, that wee hauing lear-
ned to denie our selues, and what-
soeuer is in vs, may imploye our
selues, and what soeuer wee haue,
wholy to thy glory, Amen.

A short prayer for Morning.

GOD of light, who hast pre-
serued mee, and brought mee
past the darkenesse of this night,
shine into mine heart this day and
euer, by thy blessed and holy spirit,
that I may be inlightened, streng-
thened, and ledde into all trueth,
that I may walke faithfully as the
child of light before thee, casting
away the workes of darknes, in the
place that thou hast set me, dooing
and performing diligently those
duties

duties that thou hast required of mee, eyther to the praise of thy name, or to the comfort of my brethren. Graunt this good Lorde, I humbly beseech thee, for Iesus Christ his sake. Amen.

A prayer to be said when
thou goest to bed.

I Thanke thee Father of protection, for thy gracious protection this day, and euer since I came into the worlde. This night likewise keepe me vnder thy wing, that I resting in thee, may find such comfort and strength, both in body and minde, as may enable mee to the performance of those necessarie seruices that thou hast laide vppon mee. Graunt this, I humblye beseech thee, for Iesus Christ his sake, our onely Saviour and Redeemer. Amen.

Godly prayers.

in thy promises, euermore to relye
wholye vppon thy worde, and to
be delighted in those spirituall ex-
ercises of thy religion, till they shal
haue wrought in vs full obedience
and practise, that wee hauing lear-
ned to denie our selues, and what-
soeuer is in vs, may imploye our
selues, and what soeuer wee haue,
wholy to thy glory, Amen.

A short pray

GOD of Ig
serued mee
past the darknes
shine into mine

uer, by thy blessed and holy spirit,
that I may be inlightened, streng-
thened, and ledde into all trueth,
that I may walke faithfully as the
child of light before thee, casting
away the workes of darknes, in the
place that thou hast set me, dooing
and performing diligently those
duties

IRREGU

PAGINAT

duties that thou hast required of mee, eyther to the praise of thy name, or to the comfort of my brethren. Graunt this good Lorde, I humbly beseech thee, for Iesus Christ his sake. Amen.

A prayer to be said when
thou goest to bed.

9ULAR
ATION

minde, as may enable mee to the performance of those necessarie seruices that thou hast laide vppon mee. Graunt this, I humbly beseech thee, for Iesus Christ his sake, our onely Saviour and Redeemer. Amen.

Godly prayers.

in thy promises, euermore to relye
wholye vppon thy worde, and to
be delighted in those spirituall ex-
ercises of thy religion, till they shal
haue wrought in vs full obedience
and practise, that wee hauing lear-
ned to denie our selues, and what-
soeuer is in vs, may imploye our
selues, and what soeuer wee haue,
wholy to thy glory, Amen.

A short prayer for Morning.

GOD of light, who hast pre-
serued mee, and brought mee
past the darkenesse of this night,
shine into mine heart this day and
euer, by thy blessed and holy spirit,
that I may be inlightened, streng-
thened, and ledde into all trueth,
that I may walke faithfully as the
child of light before thee, casting
away the workes of darknes, in the
place that thou hast set me, dooing
and performing diligently those
duties

duties that thou hast required of mee, eyther to the praise of thy name, or to the comfort of my brethren. Graunt this good Lorde, I humbly beseech thee, for Iesus Christ his sake. Amen.

A prayer to be said when
thou goest to bed.

[I Thanke thee Father of protection, for thy gracious protection this day, and ever since I came into the worlde. This night likewise keepe me vnder thy wing, that I resting in thee, may find such comfort and strength, both in body and minde, as may enable mee to the performance of those necessarie seruices that thou hast laide vppon mee. Graunt this, I humbly beseech thee, for Iesus Christ his sake, our onely Saviour and Redeemer. Amen.

A prayer against the pestilence
or any other contagious
sicknesse.

O Eternall God, and most iust
father, whose iudgements are
vnsearchable and past finding out,
it is no meruaile if we be afflicted
with sundry kind of miseries, disca-
ses, and extraordinary visitations,
for our sinnes haue prouoked thee
not onely to take vengeance of
our bodies, goods and cattels, but
euen also to seperate both body
and soule from thee, to the euerla-
sting destruction of both. It is no
meruaile therefore, though thou
speake vnto vs by thy strange
iudgements, though thou visite vs
vvith stormes and tempestes,
though thou strike vs from hea-
uen with thundering and light-
nings, though thou make the
earth to totter and shake vnder vs,
and

and out of the bowels and belly of it, to send vp such strong exhalations & breathings, as may so infect the ayre, as shall breede amongst vs the murraine and pestilence: The reason is, because wee haue abused all thy good gifts, for the earth is overburdened with the weight of our sinnes and transgressions: the very waters, the ayre, and all creatures are infected and corrupted with our vncleane filthinesse and corruptions. And therefore it is thy iust iudgement, that they should be armed by thee against vs. And though we doe not obey thee, yet that they should do thy will in punishing vs: we beseech thee therefore (good Lord) that we may fall downe vnder thy hand, and profit by thy chastisements, that we may tremble before thee, when thou doest roare, and submit our selues when thou doest sende out thine armies against vs.

Godly prayers.

O Lorde teach vs that wee may denie the worlde, and considering that all is but vanitie, our desires may bee drawne vp to that life and happines which is for euer. Wee humbly beseech thee, in the midst of thy wrath, to bee mindefull of thy mercy, make thine anger to cease, and powre out thy iudgements vpon the wicked.

Cleare vs from the contagion of sinne, and we shall be cleered from the infection of the pestilence, so that it shall not hurt vs. But this (good Father) belongeth vnto thee, and thou must doe both the one and the other. Thou canst deliuer our spirits from the venome of that dragon the deuill. And also thou canst keepe our bodyes in safetie from the other infection, wherwith that Basiliske the plague doth infect vs, and vtterly destroye vs. Our helpe (O Lord) is onely in thee. other men of the world (who haue

haue their pleasure altogether in the vaine things of this life) thinke to escape by such meanes as fleshe and blood do prescribe vnto them, and therefore all their hope is in the preseruatiues of Phisicians, in shifting of places, in Magicall cunning, and such other vnlawfull witcheries: but contrarywise, wee (howsoeuer wee vse the remedies that are fitte and convenient, to shew our obedience vnto thee) yet flee wee vnto thee alone, and knowe that thy good blessing can only make the meanes profitable vnto vs. Thy hand we knowe cannot bee auoyded, for if thou wilt reach vs, thou canst finde vs out wheresoeuer wee be. There is no safety but in thy presence. Be at hand therfore O lord to help vs. Take away (O Lord) the filthy infections of sinne, which cleaueth as an infection vppon the whole face of this land, and dam vp the pesti-

Godly prayers.

ferous pits of corruption, that haue ascended vp, euen vp to heauen: and turne vs, O Lorde, vnto thee, and we shall be turned, and when we shall be turned vnto thee, thy wrath shall cease. If we shal humble our selues, and meet thee with true faith, and vnfeined repentance, with hartye teares, and true fasting in Sack-cloath and Ashes, then thou shalt call in againe thy messengers, and shew mercy vpon vs. If wee shal feare thy iudgements, and loue thy commandements, detest sinne, and fight against the corruption of our hearts: if wee shall aduance righteousness, and preferre obedience before our liues, then shalt thou purifie both our soules and bodies, and prepare vs to that euerglasting kingdom and glory, which thou hast purchased for vs, by the blood of Iesus Christ, thine onely begotten Sonne, our Lord and Saviour, Amen.

A prayer to abide constant in
the Church, against the contempt
and offence of the
world.

O Lorde God most mightie and
mercitull Father, forasmuch as
thy seruants, whilest they remaine
in this world, are compassed about
with many trials, must beare many
despites, and many wronges which
the wicked shall continually offer
vnto them: wee beseech thee good
Lord, that we may alway looke vp
to heauen, and that wee may so be
strengthened by thy grace, that
these despites and wronges which
flesh can hardlie endure, may bee
swallowed vp of vs, so as our faith
fainte not, and when these pro-
phane men shall deride and mock,
when we serue vnder thy crosse,
giue vs grace to waite patiently, for
the glorious apperaunce of Christ

Godly prayers.

our head, which shall come with triumph, & victory, against al his enemies. In the mean season, O lord, increase our faith, that we may see that excellent beautie, wherewith thou hast decked and beautified thine owne Church, that that may wholly ravish vs, and keepe vs in the continuall loue and lyking of that despised flock. Graunt this we humbly beseech thee, for Christs Iesus his sake. To whom with thee and the holy Ghost, be all praise, honour and glory, worlde without end, Amen.

A prayer, that the cares of the
*world doe not choake our religion, to
make vs colde in the Gospell, and to
hinder vs from the loue of
his word.*

O Lord God almighty, and most
mercifull father, forasmuch as
I feele in my selfe such continuall
weak-

weakenesse, as I am ready to yeelde to the world, and to be ouertaken with the assaults of satan, and with those lets and hinderances that hee layeth before me, that I should not goe cheerefully forward to loue thy worde, and to continue in the exercises of it. Strengthen me, O Lorde, against all these draw-backs and troubles, that hauing my eyes fast fixed in heauen, I may consider the inuincible power, that thou hast giuen to all thy chyldren, whereby they should vanquish and overcome the world, with all such lets and hinderances whatsoeuer.

O Lorde cleere mine eyes, that through a true and a liuely faith, I may see what the world is, and all things that are in it, and that I may beare alwayes a thankfull hart vnto thee, for that it hath pleased thee in mercie, to seuer me from the common dotage and follye of it, that I might constantly, and with

Godly prayers.

a faithfull foore, follow that studie
and labour whereunto thou hast
appointed mee, for the aduancement
of thine owne spirituall building,
and my better establishment
in the trueth, to the end, and in the
end. Graunt this (O most mercifull
Father) for Iesus Christ his sake
our onely Lord and Saviour.
So be it.

A prayer to perseuere in the
true seruice of God to
the end.

HOLy Father, most gracious and
most constant, haue mercy vpon
mee most miserable sinner: and
forasmuch as thou hast made mee
a member of thine owne peculiar
inheritance, vouchsafing that I
should haue a place in thy church,
separated from all the prophane
men in the world, wherein I should
employ my selfe to thy seruice: O
Lorde

Lorde strengthen mee, that I may
 keepe my selfe fast vnto thee, that I
 may dépend onely vpon thy mouth,
 declining neither to the right hand,
 nor to the left. Let thy word be the
 onely rule of thy seruice, which
 thou hast prescribed vnto me, and
 let it appeare, that thou dwellest
 and reignest in the midst of mee,
 whilst continually thou dost giue
 me increase of grace, courage, and
 constancie to serue thee, more to
 loue thee and feare thee, and at the
 last to yeelde my selfe wholie vnto
 thee, that being truly consecrated
 and dedicated both body and soule
 vnto thy seruice, I may more and
 more profite in true godlines and
 religion till thou haue rid my flesh
 of all filth, and corruption, and so
 haue gathered me vp to that euer-
 lasting kingdome, which he in so
 great mercy hath purchased for me.
 Amen.

A

**A prayer before a man goe to
*study or labour.***

O Gracious God, holy and mercifull father, forasmuch as it hath pleased thee, to commaund all men to waite vppon that place wherein thou hast set them, diligently & faithfully to follow those studies, labours, and duties, which thou hast called them vnto, that of thy good blessing they may haue helpe and comfort, not onely for the maintenaunce of themselves, but also of those that thou hast put into theyr charge, I humbly beseech thee to blesse my study or labour, that thy hand may be with me as a testimony of thy assistance and mercy, that it may be a seale vnto me, that thou doost not forsake me, but that thou dost loue me, and hast a fatherly care of me. Moreover, good Lord, strengthen me by
thy

thy spirit, that I may faithfully follow my vocation, dooing those thinges that I doe, without negligence, deceite, and hipocrisie, as in thy sight, rather chusing sincerely to follow thine ordinaunce, and to profite others, then greedily to enrich my selfe. To this end (O Lord) prosper my labour, that my children, seruants and household, may haue a sufficient maintenance, that I may relieue the poore, and bee comfortable to others, and so be the more thankfull vnto thee for this exceeding bounty. But if it shall please thee to pull backe thy hand, and not to giue me so large a portion, as my flesh would desire: yet I beseech thee, giue me a contented minde, that I murmure not against thee, and euermore fasten my faith to thy promises, that I doe not dispayre, but that I may waite patiently for such helpe as thou dooest see fitte
and

and necessary for me: and let it euen rather satisfie mee, that thou hast filled me with spirituall blessings, than with temporall: these decaying quickly, and the other lasting for euer: these belonging but to the body, but the others to the soule, and therefore beeing more excellent and precious,

Grant this, I humbly beseech thee, for Iesus Christes sake. So be it.

A prayer to be said before the
receiuing of the Lords Supper.

O Lord God, most mercifull father, I beseech thee for Iesus Christes sake, to prepare me to the worthy receiuing of thy blessed & holy Supper. Giue me (O Lorde) a true and aliuely faith, where-with, as with a spirituall hand, I may be spiritually ioyned vnto thee, that in this outward pledge, whereby it hath pleased thee to stoupe vnto my,

my senses by visible signes, setting forth inuisible graces, so I may rest wholly in thy death and passion, which is the matter of both thy Sacraments. O Lord teach me to come worthily vnto thee, with true examination of my knowledge, faith and repentance, that I abuse them not as the filthy swine of the world, that only come to them of custome without any regard of those excellent misteries. Clenſe me O Lorde that thou maiſt enter into me, and maiest vouchsafe to take vp thy habitation with me. I know, O Lord, that I am most vnwoorthy of this same excellent mercy, but it is thou O Lord, that for thine owne names sake, hast shewed vnto me this great saluation, not sparing thine onely begotten sonne, whom, when the fulnes of time was come, thou didst send into the world, made of a woman, that in him thou mightest receiue a full satisfaction for my sins

com-

Godly prayers.

committed both in soule and body.

O Lorde, as hee is flesh of my
fleshe, and bone of my bones, so
make me a pertaker of his death,
and of his resurrection, that I may
from henceforth cease to liue as a
child of the earth, and as a son of A-
dam, and liue like one that is quic-
kened by that life brought from a-
boue, & as an heyre of euerlasting
glory. I know O lord, that the Israe-
lites did eate Manna, and are dead,
without entering into the land of
Canaan: but if I shall eate this holy
meate, and be truely a pertaker of
thy body, nothing shal let me from
comming to thy kingdome. That
which Adam and Eue did eate, by
the instinct of sathan, brought them
vndoubted death; but this meate,
whosoever eateth by a true and
liuely faith, according to thy ordi-
nance, he cannot but liue for ever.
Giue me therefore most mercifull
father, the full consolation of so
spiri-

spirituall a banquet, and as thou hast
ioyned the earth with heaven
through this Sacrament, an earthly
matter with an heavenly, so giue
me grace to consider these high
misteries, that I may handle them
with reuerence & prepare my selfe
to them, according to their worthy-
nes. Thou it is (O Lord) thou hast
shed thy bloode, that thou mightest
clense and wash mee, and sanc-
tifie me for thy selfe, and thine own
presence. And if thou clense me,
who shall count me vncleane? If
thou discharge me, who shall bur-
den me? If thou shall iustifie mee,
who shall condemne mee? Thou,
thou hast shed thy blood for mee,
thou hast discharged me: thou hast
iustified, sanctified, and saued mee,
and thereof thou hast giuen mee
this Sacramēt as a pledge, & as a scale
to thine own promise, that I might
feele an vndoubted ioy of this
in-

Godly prayers.

inheritance, that my faith might be increased, and I might learne to set a high price vpon this so excellent and inestimable a iewell.

O Lord, let not prophanes enter into my hart, that I should forgoe so excellent a hope of this spiritual birth-right, to forsake it in respect of the world, or of any carnall pleasure whatsoeuer: hold me fast in this assurance, that as thou hast promised to thine, so may I trust in thee: and as thou hast willed vs to keepe a continuall remembrance of his death and passion, til his comming againe, so it would please thee, to remember me: make me to feele that there Christ raigneth by regeneration in me, who is flesh of my flesh: and where he is glorious, there shall I also be glorious. Grue me (O lord) that same true and holyc hunger of this holy meate, that I may come to it, with a good spirituall appetite, & hauing my hart purged from al vanities

nities and ill affections, I may feele the sweetnesse of that meat, which is from heauen, that it may be vnto me a comfortable refreshing in this dry and barren wildernes. O Lorde giue me true charity, that I may be pertaker of thy excellent goodnes and mercy, that I may be truely incorporated into his body, and may feele the life and sappe of this excellent vine, that buddeth forth fruitfully, that this charitie may also bee extended to my bretheren, that are pertakers together with me of the same hope, and may witnesse that thou liuest in me and I in thee. Good father, grant these things, I humbly beseech thee, euen for Iesus Christes sake, Amen.

A thanksgiuing after the receiving of the Supper.

Glory, honor, praise, & thanks be giuen vnto thee most mercifull

Godly prayers:

cifull Father, for thy great and inestimable mercy, for that thou hast not onely once created me, and gyuen me a naturall life, but also hast quickned me in thy son, making me to live euerlastingly: hast redeemed me from euerlasting damnation, and placed mee in thy kingdome, contrary to that my sinnes haue deserved. O Lorde, let not this precious blood of his be shed in vaine for me, but nourish my soule by his flesh, and more and more cleanse it by his blood. Quicken mee (O Lord) in this life, that in the body of his Church, I may be a partaker of all spirituall blessings.

Keepe me fast in, that I slyp not forth of this building, nor be not as a branch cut off, that must wither and come to nothing. As thou hast sundred me from the wicked, so keepe mee from their corruptions, that I bee not as a dogge that returneth to his vomite, and is a filthy

filthy swine vnto his flow. O Lord
shall any thing in the worlde, or a-
ny person draw me from thee, and
thy holye couenaunt? To whom
should I goe, if I goe not to thee
that hast the wordes of euerlasting
life? O Lord, let no day goe ouer
my head, wherein I do not remem-
ber the death and passion of thy
Sonne, who hath left me by his
testament, so precious an inheri-
tance, and hath giuen me so good-
ly pledges in his holy supper: vn-
to thee therefore, O God my crea-
tor, vnto thee O Christ my redee-
mer, vnto thee, O holy Ghost my
comforter, which hast made this
happy coniunction of men with
God, and of the earth with heauen:
to thee (I say) one true and onely
GOD, in three persons, bee all
honour, glorie, power, dominion,
and authority, nowe and for euer,
Amen.

Godly prayers:

A thanksgiuing before Dynner.

O Gracious God most mercifull father, in whom consisteth the fulnes of all good gifts, blesse vs we beseech thee, poore and miserable wretches, & sanctifie vnto vs these gifts that wee shall receiue of thy large liberallity: giue vs grace to vse them soberly, and purely, according to thy will: giue vs grace that by these good gifts, which thou so largely and plentifully hast bestowed vpon vs, wee may acknowledge thee to bee the onely author and giner of them: seeking alwaies principally for that same spirituall breade of thy word, that our soules likewise may farewell, and be nourished to euerlasting life. Grant this we humbly beseech thee, for Iesus Christ his sake. Amen.

A thanksgiuing after meate.

VVE giue thee thanks most
mer.

mercifull father, by Iesus Christ,
for all those benefites that we haue
receiued at thy mercifull hands, we
beseech thee also as thou doost sus-
taine and maintaine these our weake
bodies, the time that thou hast ap-
pointed we shall liue heere, giuing
vs richly all necessities: so it would
please thee to regenerate vs into a
liuely hope of a better life. Keepe
vs, (O Lord) from being intangled
in earthly things, that neither ex-
cesse, drunkennesse gluttony, sur-
fetting, or any such other vice, doe
make our harts heavy, and keepe vs
from that spirituall watch where-
vnto, thou hast appointed vs: but
that alwaies in prayer, in sobrietic,
and watchfulnesse, wee may waite
for the comming of our Lord Iesus,
to whome with thee good Father,
and thy blessed spirite, be al praise
and honour, now and for ever. A-
men.

Godly prayers.

Another thanksgiuing before Dinner.

O Good Father, most mighty,
and mercifull, which hast cre-
ated, meates and drinckes for mans
sustenance, sanctifying them to
the vse of thy children without
difference, that they may vse them
for their health, and hast giuen po-
wer vnto them, to nourish our bo-
dies to thy pleasure: Wee beseech
thee giue vs grace, that wee may so
vse them, as thy name may be glo-
rified through Iesus Christ. Amen.

Another thanks-giuing after meate.

WE giue thee most humble and
hartie thanks deere Father,
for thy great mercies and benefites
bestowed on vs, and especially for
feeding vs at this present time. We
beseeche thee likewise feede our
soules also with thy heauenly and
blessed word, that we beeing fedde
both body and soule into eternall
life,

life, may bee apt and able through
 Iesus-Christ, in him, for him, and
 by him, to doe all those thinges
 which he hath commaunded: and
 thorow him fulfilling the same, we
 may obtaine, at the end of these our
 miserable and transitory lines, that
 kingdome which hee hath purcha-
 sed for vs. Lord increase our faith,
 comfort the comfortlesse, end the
 miseries of the afflicted, sende thy
 Gospell a free passage, saue the
 Queenes Maiesty, confound An-
 techrist, and giue vs euerlasting
 peace, through Iesus Christ our
 Lord and Sauour. Amen.

*A prayer after the Chapters read, and
 Dinner and Supper ended.*

O Lorde our God, the onely gi-
 uer of all good gifts, who of
 thy great mercy, hast made vs now
 pattakers both of thy holy worde,
 to feede our mindes, and of thine
 earthly creatures, for the necessary

Godly prayers.

sustenance of our weake bodies
graunt wee beseeche thee, that
through thy grace these thy giftes
may be made perfect vnto vs.

Giue strength vnto our meate,
that it may bee our healthfull nou-
rishment not to breede in vs any
carnall desire of our vaine life, but
to inable our bodies to all good
workes, during the time of this
our pilgrimage, that so thy good
creatures may bee our good reliefe
so long as thou wilt, and so much,
as thou knowest to bee expedient
for vs thy seruants, to finish the
dayes which thou hast numbred
in the edifying of thy Saints. And
glorifying of thy holy name. And
because O Lord, we know nothing
of our selues, but our ignorant
harts are full of darknes: therefore
wee beseeche thee, that this thy
word, which is thine eternall wise-
dome, which now wee haue reade,
and wherein wee haue had our
con-

conference, may be in our minde's
a shining light of thine only truth;
and in our hearts a fruitfull seede
of our newe byrth, so that thine
owne image may be happily again
restored in vs, and we may be made
before thee, a holy and righteous
people, by the inward working of
thy gracious spirite, daily streng-
thening our hart in earnest loue of
thy truth, and carefull obedience
of thy commaundements, through
Iesus Christ, our only aduocate, and
mediatour, who in the sacrifice of
his own body, hath purchased vnto
vs all thy fauour, and hath giuen vs
this boldnes to cal vpon thee. Vnto
whom O father, with thee, and the
holy Ghost, be all honour and glo-
ry, world without end. Amen.

A Meditation concerning the
second Table.

O Lord God, father of mercy.
full of power and exceeding
glory,

Godly prayers.

glory, who hast commaunded vs to loue thee, with all our heart, and with all our soule, and with all our strength, and that aboue ail other, and in the same rule of equity, wilt haue vs to loue our neighbours as our selues: good Father giue mee grace, that I may yeeld honour, to whomsoever honour belongeth, feare to whom feare, tribute to who tribute, obedience, to whom obedience, seruice, ayde and helpe, to whom seruice, aide, & help doth appertaine. I know O lord, that in thy wisdomethou hast in the very bond of naturall affection (if any sparke thereof be in vs) vnder the name of parents, bound me to all the instruments, and maintainers of my life.

Teach me therefore, not onely to reuerence my naturall parents, but also to honour my spiritual Pastors, and Teachers: to be subiect vnto princes & potentates to whom thou hast committed the scepter of iustice.

Since. Teach mee O Lord to reuerence old men, and all that are my Superiours. Keepe mee from violence, and all kinde of wrath, that may bee hurtfull to the life of my brother: and worke in me that same loue, that I alwayes may bend my selfe to liue profitably, to the helpe and commoditie of the life of my brother, not onely to loue and fauour them which loue me, but also to loue mine enemies, that howsoeuer in the loue of thy iustice, I bee ielous ouer their sins, when they set themselves against thee and thy glory, yet as they are men, I may do nothing in thought, word, or deede, that may tend to the hurte of their liues, seeing this is thine office, and theirs to whom thou hast committed that authoritie.

And further teach mee, O Lorde that I may detest all whoredome, and vncleannesse, euen that naturall corruption which I feele to

Godly prayers.

cleaue so fast in my bones, that my eye wander not to desire any vnlawfully, that my tongue speake not vnchastly, that my body shew no iestures that doe not become true holinesse, that I cloath it not wantonly, or pamper it deliciouslie, but that I may vse the lawfull remedy in thy feare, that thou hast appointed in thine owne ordinance of holie matrimony, therein also folowing such sobriety, as may serue, not for the enflaming, but for the quenching of that naturall desire that is in me. And as it shall please thee to worke in mee a care of the chastity, and purity of my neighbors body, so giue me grace according to the rule of iustice, and that distribution which thou hast made in wisdom to euery one, that I may cherish his goods, that by thy grace I may bee kept free from all violence, circūuention, deceite, idlenes, forestalling, and sloth-

slothfulnesse, that I may faithfully
and truly walke in my vocation:
reioycing as much of my brothers
increase as of mine owne, and kee-
ping no duty backe, that may serue
for his maintenaunce and comfort.
O Lorde worke in mee also a care
of his good name; that by lying,
flaundering, backbyting or surmi-
sing, I doe not pinch that credite,
and estimation that thou hast gy-
uen him amongst other, as a gyft
whereby thou wouldest bee glori-
fied. Open mine eyes also, that I
may begin to finde out mine owne
faults, and that without partiali-
tie I may see the cleereliet into e-
ther mens: and when any such shall
appeare in others, yet giue mee
grace to deale so with them, as thou
in thy worde hast appointed, that
if they bee secrete, I disclose them
not before I haue vsed priuate and
brotherly admonition, and to no
other ende, but to giue warning

that

Godly prayers.

that others be not offended: if they be publique, that I do not delight in them: either for euill will to aggrauate them, or through partialitie, to iustifie them, seeking mine owne prayse and vaine glory, with their dispraise and shame. Lastly (O Lord) strengthen me that I may bee kept from all stragling lustes, that neither with consent of minde or without consent, I do in any thing desire that, which is not mine: but when I shall finde in my selfe that corruption, of wishing either gold, siluer, house, land, wife, man-servant, or maide servant, cattell, or any thing whatsoever is my neighbours possession, that serueth for his commoditie and necessity in his calling, that I condemne this for sinne before thy Majestie, though I haue no purpose, nor doe not by any vnlawefull practise, seeke too come by the same. But (O Lord) here I doe couer
my

my face, that beeing carnall, and
 sold vnder sinne, the law beeing so
 excellent and spirituall, I see that
 I stand as a man condemned at the
 bar of thy iustice. For I see that I
 haue transgressed against thy com-
 mandements, both in thought,
 worde, and deede: thy Lawe is
 perfect, righteous and holye,
 neyther can it bee otherwise, for as-
 much as it proceedeth from thee:
 but alack, I am so defiled and infec-
 ted with sinne, that I cannot en-
 dure this righteous lawe, to per-
 forme it, and fulfill it. Thy lawe in
 deede is strong to giue life, if I
 were strong enough to fulfill it,
 but nowe in respect of my weake-
 nesse and infirmitie, that which was
 ordained and giuen to mee for life,
 gyueth mee the deadly stroke of
 vnauoydable death. Otherfore be
 mercifull vnto me, that I may rest
 in him that hath fulfilled the lawe,
 not for himselfe, but for mee, that
 through

Godly prayers.

through him I may finde grace and fauour of thee, and standing before thee in the righteousness of faith, I may bee acquitted from this iudgment, which I haue reade my selfe, and most humbly pronounced to mine owne condemnation, that I might finde pardon in thee. O lord seale the forgiveness of my sinnes in my hart, that I may feele in the ministerie of thy gospel, assurance of my saluation in Iesus Christ, to whom (good father) with thy blessed and holy spirite, I doe yeeld & render all prayses, honour and thanks, now and for euer, Amen.

*A prayer made paraphrastically
upon the Lardes prayer.*

O Lord God father everlasting and full of glory, my Father in Iesus Christ, though not by nature, yet by adoption, whose dwelling is in the highest heavens, and whom

whom the heauen of heauens cannot containe, filling all places with thy glory, and yet there hast taken thine habitation, that wee might conceiue of thee as of the high and Almighty God. I beseech thee to graunt mee grace, that in all my prayers, I may lift vp my hart from the earth, and earthly things, that I may bee spiritually affected, and drawn vp on high, from things that are vaine and transitorie. Let thy name be sanctified throughout all the world, let thy power, wisdome, goodnesse, mercy, and trueth, and what-so-euer els thou wilt bee knowne by, haue due reuerence by me and all other thy children, keepe vs (O Lorde) from prophaning this precious and holy name, keepe vs from vngodlynesse, and all kind of corruption, wherby thy name may be brought into question to be dishonoured. Lord, thou that art iealous of thine own glory,
make

Godly prayers.

make thy name glorious as thou wilt through all the worlde. Let thy kingdome come, that vnder the Scepter of Christ, those that worship thee in spirite and trueth, and beleue in thee, may be increased, and being receiued into the fellowship of thy saints, in thy church Iesus Christ thy sonne, may beare the sway that sathan and the worke of darknes may be scattered in our hart, and not onely Iesus Christ thy sonne may raigne in our harts, but also outwardly his ministerie and discipline may preuaile, that hee may sit as chiefe Lord triumphing ouer Antechrist, and all his enemies, that his graces and giftes may abound: that his glorious Gospell may haue a true passage, that his name may bee spoken of from one end of the world to another, and all enemies may be subdued, that that man of sinne may bee quite overthrowne, that al kings & potentates
of

of the world, that haue faine downe
before that whore of abhominati-
on, and haue drunk of her drunken
cup, & denyed to do homage vnto
thee and to thy son, may eyther be
conuerted, or els feelee the weight
of thy scepter to an vnreouerable
destruction. And hasten (O Lord)
that same kingdom to come of ex-
ceeding glory, that all teares being
wiped from the eyes of thy Saints,
they may enioy both in body and
soule, that euerlasting crowne that
thou hast layd vp for them. And as
thou Lord art onely King, and hast
aduaunced thy sonne to sitte at thy
right hand, so I beseech thee to rule
ouer all, that as thy will is doone in
heauen, so it may be done in earth,
that as Angels, ministring spirites,
and all other creatures, doe there
harken vnto thy voyce, and obey
thy will, so I, and all others heere
vppon earth, may submit our
selues to thy will: Teach me Lord

Godly prayers:

to renounce mine owne, as a will
that is crooked and full of corrupti-
on, and to obey thine, as most per-
fect and absolute, that thou mayest
bee iustified in whatsoeuer thou
doost, in which thou canst not erre,
nor wilt not doe any thing against
thine owne glory. Let therefore thy
will and glory be preferred before
all the world, that all creatures may
depend vpon thy beck and gouern-
ment. And nowe Lorde, as I haue
praied first for the things that con-
cerne thy glory, for as much as all
safety, protection & maintenance
of my fraile life, doth proceed from
thee, I beseech thee giue vs this day
our dayly bread, that is (O Lorde)
giue me and all others, whatsoeuer
is needfull for the maintenance of
this transitorie and fraile life.

Send vs (O Lord) meate, drinke,
and apparell, giue vs protection &
sheldering, from the iniuries of
stormes & tempests, giue vs what-
soeuer

foeuer is necessary for our sustenance : for thou feedest all, and the eyes of all doe looke vp vnto thee, and vnlesse thou diddest it dayly, that is to say, continually, we should quickly perish. It is not our labour, our tilling, and plowing, our sowing, and reaping, that dooth maintaine vs, vnlesse thou set thy blessing vpon it, euen freely and graciously to feed vs. Therefore (O lord) what meanes foeuer wee vse in our calling, yet let vs waite vpon thee as the creator and conseruer of all things. Let thy prouision be our basket and our store, for it is not our carking and caring that can make prouision for vs. Keepe vs Lorde therfore from greedy couetousnes, and all indirect meanes of making prouision for our selues, that wee may waite to receiue prouision frō thy hands, that wee may rest vpon thee, and seeke vnto thee, as the onely rich householder & prouider
of

Godly prayer.

of all the world. And I beseech thee
forgiue me and all thy children our
trespasses, as I and they forgiue all
those that haue trespassed against
vs, that is, O Lorde forgiue vs our
offences, our manifolde sinnes and
enormities, whereby we haue pro-
uoked thee to anger against vs,

For this (O Lord) is our chiefest
happinesse, to haue our sinnes vt-
terly blotted out and taken from
vs, wherein because we sinne con-
tinually, wee pray continually, that
thou wilt forgiue vs: and in respect
of that addition that is added vnto
it, of forgiuing vs even as we for-
giue, this is to assure vs, that when
we shall haue forgiuen others that
shall haue trespassed against vs,
then much more hast thou forgiue
vs fully and freely in heaven: This
(O Lord God) being not a cause of
our forgiuenesse, but rather as an
effect of that iustification that
thou hast graciously wrought in

vs,

vs, in repairing againe that Image, which at the first was defaced, teacheth vs to knowe when we are fit to powre forth our prayers before thy Maiestie, and to aske forgiveness at thy hand; so wit, if we first be single harted our selues, without hatred or desire of reuenge, be mercifull euen as thou art merciful, causing thy raine to fall down vpon the iust and vniust, and the Sun to shine both vpon the good and the bad. And now lastly (O Lord) I doe pray vnto thee that it would please thee, neither to lead me, nor thy children into temptation, but to deliuer vs from all euill. For though thou doe forgive vs our sinnes, whensoever, and as oft as we offend, yet sinne doth remaine still in vs as a matter to humble vs, and to make vs continually to pray vnto thee. And therefore (O Lord) strengthen vs in all the temptations that shall be layd vpon vs, that

we

Godly prayers.

we being stayed by thy holy spirit,
may stand vnmoveable, and be de-
livered frō euil as the cause therof.
For (O Lord) it is easie for vs to fall
into all those temptations wherun-
to the wicked are subiect, only this
is thy great mercy, that though thy
children fall into them, yet they do
not lye vnder them, whereas the o-
ther in thy iustice do. I beseech thee
therefore punish not our sinne, by
giuing vs ouer to sinne, but deliuer
vs from sathan, deliuer vs from this
present euill world, and keep vs frō
those infinite dangers, that both in
prosperity and aduersity are offered
vnto vs, in respect of our corrupt
nature, & those euils that naturally
are in vs. Thou dost try vs O Lord,
and lead thy children into tempta-
tion, and yet art not thou the author
of euill, but thou doost it, that thy
graces and gifts in vs may more ap-
peare, or els that the hipocrisie that
lurketh in vs might be manifested,
that

that thy glory and iustice might be declared to others. And therefore O Lorde, I pray vnto thee for this great mercy, that thou wilt keepe thy people in thy faith and feare, that thou wilt strengthen them against all spiritual assaults, and as all rule, power, dominion, and glorye, wherby thou art able to doe whatsoever thou wilt, belongeth vnto thee, so it would please thee to giue vs a full victorie, and to graunt vs all these petitions, for the more manifestation of thy kingdome, power, and might, whereby thou art able to do all things, and wilt graunt all for thine owne glory: grant them therefore (O Lord) for thine owne name sake, So be it.

A prayer in sicknes, to be sayde
by the sick man himselfe.

O Gracious GOD, most mercifull and holy Father, I thy poore

Godly prayers.

poore and wretched seruant, that
lye heere vnder thy hand, feeling
the punishment of the corruption
and transgression that is in me, and
in all flesh, to wit, even this same
sicknesse which at this present thou
hast sent vnto me: doe here hum-
ble my selfe vnder thy hande, and
acknowledge against my selfe my
hainous sinnes and corruptions, so
that I acknowledge, not only that I
haue deserued sicknes of body, yea,
the seperation of my soule from my
body, but also I haue deserued the
seperation both of body and soule,
from thee & thy kingdom for euer.

But (good Father) I most hum-
bly beseech thee, looke vpon me in
the righteousness of Iesus Christ,
in whome thou hast loued me be-
fore the foundations of the worlde
were layde, that though sinne
haue brought sicknesse, and sick-
nesse be an vndoubted messenger
of death, at the time that thou
hast

hast appointed, yet grant (O lord)
that I may be vndoubtedly perswa-
ded in this, that death is swallowed
vp in victory, and that this death
can no more hold me vnder, then it
hath done Iesus Christ, into whom
I am translated: and therefore good
father, giue me a sweet feeling and
tast of my incorporation into Iesus
Christ, in whose death though I
dye, yet I may liue by the vertue of
his resurrection, that I may feele
thy gracious presence to mitigate
my greatest sorrowes, that I may
feelee, that death is but a ready pas-
sage vnto euermlasting life.

Lord strengthen my faith, and
forgiue mee that I haue not vsed
this temporall lyfe thou diddest
lende me, more to thy glory: for-
giue me (O Lord) that I did not so
watch for death, that I was no bet-
ter prepared for it, forgiue me, that
I was no more dilligent in my cal-
ling, to seeke the aduauncement of
thy

Godly prayers.

thy praise, that I was no more
faithfull to do thy wil, nor to teach
thy feare to others. I know O lord,
thou hast forgiven me, and blotted
out all mine offences, and this is my
comfort, that though I do go down
to the graue, where I cannot praise
thee as I was wont in thy holy as-
semblies, yet my life is hid with
Christ in thee, and when Christ
shall appeare in glory, then shall I
also appeare with him in glory, he
shall make my dead bones to run
together, he shall knit them toge-
ther with new sinewes, and make
flesh to growe vppon them, and I
shal stand vp in the same substance
to receiue a crowne of euerlasting
glory. And therefore (good Father)
I commit my selfe vnto thee, that
art able to keep me. If thou take me
nowe, my labour shall cease, and I
shall enter into thy rest, if thou doe
raise me vp againe, yet I must once
die, according to thy holy ordinan-
ces,

ces, but I beseech thee, if thou raise me vp, let it be to thy glory.

And good Lorde, I hartilie beseech thee, bee mercifull vnto all those that thou hast made deere to mee, in the spirituall benefites communicated in the Church, or in the commodities of this life, by a more neerer coniunction. Blesse them (O Lord) that they may feare thy name, and liue to thy glory, that they may be zealous of thy trueth, and with an vp-right foote, walke according to the obedience of thy Gospell: deliuer them from the power of Sathan: and keepe them from the spirituall bondage of poperie: keepe them from spirituall infecting, and from the yoke of all kind of heresie. And now Lord, I giue thee thanks, that thou diddest cal me to the knowledge of Christ, that thou diddest giue mee in the ministerie of thy Gospell, such a blessed groweth, as I doe feele thy
O graci.

Godly prayers.

gracious hand strengthening me, euen in this perplexity, as I doubt not but also thou wilt, euen to the last gaspe. I faint (O Lord) with speaking, but thou that seest my hart, accept Lord my gronings, and those sighes that doe proceed from thine owne spirite, and when my hands, eyes, and tongue shall not be able to be lifted vp vnto thee, yet let my hart pant vnto thee, euen to the end, that I may be kept in thee, and may dye in thee, and so may haue the blessed scale of happines set vpon me. Good father graunt these things for thy sonnes sake, Iesus Christ my Sauour and Redeemer, Amen.

Another prayer to be sayd by
the sick man himselfe.

Lord Iesus, the onely comfort, helpe, & saluation of those that trust in thee, the euerlasting life of those
those

those that dye in thee: I poore and miserable wretch, doe heere submit my selfe wholly vnto thy blessed will, resigning my selfe ouer vnto thy appointment and disposition, whether it shall please thee, that this poore soule of mine shall remaine any longer heere in this tabernacle of clay, or whether thou wilt receiue it into thy euerlasting glory, I am fully perswaded, that that which thou hast once receiued into thy tuition, cannot perrish, and therefore both in respect of soule and bodye, I doe willingly resigne both vnto thee.

This weake and corrupt body of mine, though it goe the way of all flesh, that is to say, be laid in the earth, and doe there see corruption, yet forasmuch as Christ hath aduanced himselfe, and in my flesh is ascended. I haue certaine and vndoubted hope, that he shall draw it vp vnto him, in that great

Godly prayers.

day of his iudgement. And concerning my soule, I fully perswade my selfe, that as soone as it shall be separated from my body, it shall be receiued of him that gaue it, & rest in ioy, till the time that the bodye be coupled againe vnto it. Nowe therefore (O Lorde) strengthen my soule against all temptations, and arme me with the buckler of thy mercy in this last conflict, against all the furious assaults of the deuill: and as thou hast hetherto satisfied and strengthened many of thy seruants through thy spirit, to denie theyr liues, and to stande constantly for thy glorye, as thou hast made them to despise all torments, and through the paines as it were of fierie charlots, to come vp vnto thee, so bring me thorow this vale and shadow of death, that no pain, griefe, or extremity, make me to speake foolishly before thee, or to forget that resignation and ductie,

duetie, that I ought to yeelde vnto thee. Comfort me (Lord) that no worldly comfort doe allure me, to haue any desire to abide and continue heere in this wretched vale of miserie: let the ioyes of thy kingdome be so fixed in my hart, thorough a true and a liuely faith, that I may forget all that is behinde, and may strue forward with more cheerefulnesse, with greater contention and constancie, to obtaine and enioy that crowne of glorie: Graunt these things, I humbly beseech thee, euen for thine owne names sake. So be it.

A prayer for the sicke,

HEalth and saluation belongeth vnto thee (O Lorde) and it is thou that doest raise vp, and cast downe, it is thou that doest make sicke and make whole, restorest to life, and takest away by death: we

Godly prayers.

poore sinners doe here present our
selues before thy Maiestie, in the
name and righteousness of Iesus
Christ, in the behalfe of this thy
poore seruant, that lyeth visited
vnder thy hand. Wee confesse (O
Lord) that he, being of the same
molde that we are, and being de-
scended from the same loynes, must
needes be infected with the same
corruption of originall sinne that
we are, and also subiect to the same
death and damnation: but (O gra-
cious father, we beseech thee send
in his hart thy holy spirit, the for-
giuenesse of all his finnes, laye not
to his charge what he hath sayd or
done amisse, throughout the whole
course of this life, but reare him
vp in hope, and let thy holy spirit
leade him vnto the throne of thy
mercy: let the sweete feeling, and
taste of a liuely faith, distaste all the
filthy corruptions that are in him,
that his sinfull bodye and soule
may

may be cleered and washed, by the blood of thy Sonne. Take from him the feare and sorowes of death, and giue him a thorowe strength against all the assaultes of the deuill, that he may haue a perfect victorie. Raise the siege of his spirituall enemies that are round about him, and let thy gracious defence and protection, bee ouer him, to keepe him fast to thee and thy truth to the end.

And (good Lorde) shewe this mercy vpon him, that in the knowledge of the ministry of thy Gospel, which hee hath learne (since the time thou hast called him) thereunto: Let it now stand him in stead, and relieue his faith: that in the knowledge of thee and of himselfe, he may haue true repentance, that hee may yeele vnto thee true obedience: that he may be thankfull whatsoever thou shalt doe vnto him. And in regarde of

Godly prayers.

thy glory, and of those ioyes which thou hast prepared for him, he may willingly forsake this present euill world, and come vnto thee, fighting a good fight, and finishing with ioy, and so receiuing an incorruptible crowne, may liue with thee, for euer and euer.

And now (good Father) for vs that are about him, teache vs to know our owne weakenes, that we may woorthily thinke of the frailties of our vaine and transitory life, that wee may prepare our selues vnto death, alwayes to be in a readinesse, looking vp to that euerlasting kingdome which thou hast purchased for vs: graunt these things wee humbly beseech thee, both for him and for vs, for Christ Iesus sake, our onely Saviour and Mediator, Amen.

A short prayer for the discipline of the Church.

O Lord God, thou great maister and householder, that hast not onely gathered out a Church vnto thy self, but also together with thy worde hast reared vp a scepter of righteousnesse and gouernement, perpetuall and necessary for thy Church, appointing both the offices and officers, that are fitte and necessarie for it: Wee humbly beseech thee to breake the yoke of that Romaine Antechrist, that wee may shake it off from our neckes, that all his confusions may cease from amongst vs, and to restore vnto vs, that gouernement and discipline, that is grounded vpon thy owne worde, that sinne may be punished, thy young & tender plants may be preserued, the whole may be kept from the sick, the corrupt

O 5

from

Godly prayers.

from the sound, that thy spirituall
sworde being exercised as it ought
to be by admonition, exhortation,
and reprehension, thy liuely mem-
bers may flourish, and euery one
may receiue from thee, beeing the
head, growth, and strength, till they
bee gathered vp into the highest
heauen: grant this we beseech thee
for thy sonnes sake, Iesus Christ,
our Mediator and Sauour, Amen.

*Prayers for Soldiers, and such
as serue in their Princes affaires
in time of warre.*

O Lorde God, most mercifull
Father, thou that by thy pro-
vidence gouernest all things, wee
wretched and miserable sinners,
beseech thee for thy Sonne Iesus
Christ his sake, to accept our pray-
ers, and to blot out our offences:
that our sinnes beeing remoued,
thou maiest bee the more mooued
to

to heare vs , that our corruptions
and vile affections, hinder vs not in
our godly requests . O Lorde, we
acknowledge, that wee haue deser-
ued thy heauie iudgements , not
onely to be pinched with penurie,
but to be tryed with famine, and to
haue the sword accompanied with
infinite calamities, to run thorowe
vs: but also to bee seperated from
thee, and cast downe to euermlasting
death and damnation . But good
Father we beseech thee haue mer-
cie vpon vs, touch vs that wee may
truely feele our sinnes , to lament
them before thy Maiestie: and so
much the rather (O Lorde) because
wee are appointed to such a ser-
uice, as we knowe not howe soone
it will please thee to finish our mi-
ferable race: but good Lord, thou
knowest that wee haue taken this
seruice in hand in thy name to dis-
charge our duties towardes thee, a-
gainst thine enemies , and also to
acquit

Godly prayers.

acquit our selues towards our gracious Prince, whose preservation (being thy minister) is our safetie. Wee take it in hand, against rebels and traytours, godlesse persons, that not knowing thee nor fearing thy maiestie, haue not feared to lift vp their handes against thine annointed. Thou knowest Lorde, that we doe this with no thirst and desire after blood, but onely to defend a righteous cause. Therefore good Lorde blesse vs in all our attempts, and suggest vnto vs the best meanes of stopping their rage and malice, and defeating all their purposes.

And if it please thee that we fall in these troubles, yet Lorde keepe our mindes fast fixed in thee, that we may dye in thy faith, and in the quarrell of thy Gospel. And Lord wee praye thee for thy name sake, because many enormities are wont to follow such as go to warres, that
it

it will please thee to raunge vs within those limits that thou hast appointed, that we be not giuen to dissolutenes, ryot, whoredome, picking or stealing, but that in all things wee may shew our selues to be Christians. O Lord make vs to shew forth thy glory, that beeing garded with thy protection, wee may be searefull to our enemies, not that wee may haue any praise, but thou the glory, whilst all the worlde shall iudge that it is thou that fightest for vs. Abate the pryde of these cursed enemies, that onely because they cannot abide thy trueth, are thus eager bent against vs. Though our sinnes bee great, yet put a bit into their mouthes, & a hooke in their noses, turn them about the same way they came, or els deliuer them into our hands, that they may reape the recompence of their sedicious attempts: let them not so preuaile, that
they

Godly prayers:

they may haue cause to say: *Where is now their God?* And wee beseech thee, touch the hart of our Prince, of her Nobility, and of all her people, that they may looke into the causes of these iudgements, to wit, their owne sinnes, which haue provoked thee to bring these chastisements vpon vs, especially giue them grace in time, before thy wrath burne any futher, to consider their vnthankfulnes, how cold they haue been in thy seruice, how negligent in the hearing of thy worde, and dooing of other duties, that thou hast inioyned them. Take not vengeance neither of them nor our sins, but remember that we are thy people. Let not these vncircumcised ones preuaile against vs, least if they should subdue vs, it reach vns to thy dishonour: but giue booth them and vs grace betimes, whilst yet thou wilt be heard, and before thy wrath hath consumed vs,

to lament all our sinnes, and truely
to turne vnto thee. Then shall wee
preuaile, thy enemies shall be con-
founded, & thy name for euer glo-
rified. Lorde graunt these thinges
wee beseech thee, for Iesus Christ
his sake, Amen.

A meditation or prayer.

IT is not the sound of wordes,
or moouing of the lips, that is
to thee (O Lorde of all spirites) the
sweet smelling sacrificing. But the
broken heart, the humble spirite,
and pressed soule that sigheth vn-
to thee, from the heavy-burden of
her sinnes, that same (O God) is it
that thy mercy will not dispise.

That sin is hatefull before thee,
and the imagination of the heart of
man, is onely wicked from his
youth, as I am taught by the eter-
nall worde, so doe I confesse it by
thy grace, which hath lightened
my

Godly prayers.

my hart, that it should belieue thy truth, yea mine owne infirmities do daily conuict mee of vnspeakeable misery: the ignorance that I feele of heauenly things, and dulnes to conceiue the things that appertaine to the life to come, shewe foorth too manifestly the naturall blindnes of my wretched soule and spirite with all the power thereof, which euer needeth the eye-salue of thy grace, to relieue and lighten it.

The great vnabilitie that I feele either to resist sinne in my selfe, or to reprove or lament it in other, is too great a witnes of my colde affection to thee my GOD, whose glory aboue, to mee ought to bee deerer then the very life it selfe. The suddaine passions of feare, sorrow and care, that almost in euerie small assault is ready to overwhelm me, bewray alas, too weake a faith, too small a courage, too faint a heart, to abide the brunt of any
strong

strong assault. Of my loue to my neighbour, what shall I say, fith thine eyes doe see, and mine owne heart dooth feelee howe colde it is, and as it were nothing at all. Thou hast commaunded mee to mourne with them that mourne, and to reioyce, with those that reioyce. But I, as one full of all shame and confusion, feelee a little priuate & transitory ioy, to swallow vp in mee all remembrance, of the common affliction of my poore brethren, and a little grieve of small importance, and very short continuance, to stop me in all reioycing with those, that in the feeling of thy mercies, break forth into the praise of thy excellent goodnesse. From the sight of mortall men, though these things may be hyd, for the hart of man is deceitfull and wicked aboue all things, and who can know it? yet thou the Lorde, that searchest the hart & triest the reynes, from thine eyes

Godly prayers.

eyes can nothing be lrydde. In thy
presence therefore (O my God) I
will rip vp my hart, and confesse a-
gainst my selfe all my vnrighte-
ousnesse. But heerein also I feele
(alas) I am too weake. For who can
vnderstand his faultes: thy seruant
David cryeth, O cienze mee from
my secrete sinnes. Many are the
sinnes that I haue committed alrea-
die, and innumerable, as the sandes
of the sea, they are a burthen too
heavy for mee to beare, so are the
infirmities manifolde, which with-
out ceasing so weary my soule, that
I am constrained with that elect
vessell of thine to cry, O wretch
that I am, who shall deliuer mee
from this present body of death?
yet doe not all these at one instant,
shew forth the felues. Anger shew-
eth not it selfe, but when there is
some prouocation: enuy, but at the
sound of other mens praise, or the
prosperity of myn enemye.

Pride,

Pride, but when there is some excellencie: mistemperancie, but when there is some plenty: mistrust, but when there is some scarcity: impatience, but when there is some trouble. And infidelity but when thou hiddest thy selfe some-while, and with-holdest thy helping hande, then our sinfull flesh would willingly abide. Though at all times these wild beasts put not forth their heads, yet lye they lurking still in the den of my corrupt and sinfull hart, & as fierie serpents, sitting with so deadly poyson as neuer may be cured, but by the faithfull beholding of him, who being once sitt vppon the crosse, for the life of the world, healeth as many as by faith come vnto him. I acknowledge (deere father) with the Apottle, that in mee, (that is in my flesh) dwelleth no good thing, and that sinne the enemye of all righteousness, dwelleth in my mortall

Godly prayers.

tall body, but how far sin shall preuaile in me, or how much fruite it shall bring forth, or howe farre I shall be overcome with any temptation, that doth no flesh know, vntil by temptations thou hast tried it out. But thou (O lord) who knowst all thinges ere they come to passe, and seest our whole liues before thee, both that is past, present, and to come, hast iustly to laye to the charge of mankind. Teach vs therefore (O Lord) to know our finnes, that wee may humble our selues vnder thy mighty hand, be exalted of thee in due time.

When thy seruauant David persecuted of Saule, with al obedience followed thee, hee neuer suspected that the lust of his eye, should cause him so grieuously to sinne against thee. Peter when he offered to die with the Lord of life, thought not that the worde of a simple mayde, should haue made him forswear
his

his Lorde and Maister. As these fearefull examples of the great fragility in thy beloued children, cry euer in mine eares: *Hoe that standeth, let him take heede that hee fall not*: so are they sufficient testimonies, of the miserable bondage that wee are in vnto sinne, in the which wee shoulde of necessity perrish, if thy free grace in thy eternall sonne (the onely life of our soules,) dyd not pull vs out. Thus much then (most deere father) I haue profited by thy grace, that I knowe that I am poore, naked, blind, and miserable. But who shall giue mee a broken heart, wherein thy mercy taketh pleasure, that I may effectually bewaile my misery, & turne vnto thee who shall giue mee an humble spirite, that the pride of this corrupt, flesh beeing vtterly beaten downe to the dust, my soule my bee lifted vp againe by thee? And who shall giue mee a liuely faith

Godly prayers.

faith in thy son Iesus, that by him
I may come vnto thee, and be hea-
led of all my miseries? As thy free
grace (O deere father) hath taught
mee in some measure, to feele the
heauy burthen of my sinnes, and to
mourne vnder the heauy burthen
of them, so by that same grace hast
thou lightned my hart, that it shold
beleue thy eternal word, which di-
recting me to Christ thy onely son,
hath promised me in him, the only
sufficient remedy of all my euils.

Hee that is in aduersity, calleth
vpon thee by him, and thou hearest
and deliuerest him. He that lacketh
wisdom, asketh of thee in his
name, and thou giuest to him libe-
rally without reproch. Hee that
laboureth and is heauy laden with
the burthen of his sinnes, com-
meth vnto thee by him, and thou
refreshest him.

For as thou art the righteous
God that hatest vnrighteousnesse
so

so thou art the mercifull God, that
 hast no pleasure in the death of a
 sinner, but rather that he turne and
 liue. And what sinfull flesh durst
 once lift vp a thought to thee, if
 thy mercy had not encouraged vs?
 If thy commaundement had not
 compelled vs? If thy sonne Christ
 had not assured vs? and thy holy
 spirite confirmed vs into a sure
 hope of obtaining grace? There-
 fore now being mightily as it were
 propped and borne vppe by thy
 grace, I boldly present my selfe
 before thee, as before a gracious &
 most pittifull father, humbly be-
 seeching thee, for thy deere sonne
 Iesus Christ his sake, to giue a bro-
 ken heart, an humble spirite, that
 trembling at thy iudgement, I may
 feare to offend thee. Let thy grace
 (O deere Father) supply my want,
 and deale not with mee according
 to my euill and stonie heart, but ac-
 cording to the multitude of thy
 mer.

Godly prayers.

mercies, in which thou hast wrought that wonderfull redemption of thy chosen, by the birth, the death, and resurrection of thy eternal son, which passeth the thought and wisdom of all men and Angels. Confusion and shame I confesse is mine: but mercy and forgiveness appertaineth vnto thee, O Lord, that thou maist take away our shame, and that we may praise thy mercies. For the graue cannot praise thee, death cannot confesse vnto thee, they that goe down into the pit, cannot hope for thy trueth. But the liuing, the liuing (whom thou hast raised from the gates of hell) shall confesse vnto thee, for Father to the chyl dren shall declare thy trueth. For what thing els can a mortall man render vnto thee, for all the good things that thou doest for his soule, but take the cup of saluation, and call vpon thy name Offer the sacrifice of praise, and call vpon

vpon thy name. Fill then O Lord
the mouthes of thy seruants with
thy praises. Forgiue the manifold
sins that wee may loue thee much,
and giue thee many thanks. And
seeing it hath seemed good to thy
eternall wisdom, to gather to thy
selfe among all nations, a chosen
flocke and congregation, of whom
thou wilt euer bee called vpon,
which beeing many members, are
yet knitte together into one body,
whereof thy deere sonne is the
head. Make vs I beseeche thee, a
holy body consecrated vnto thee,
in euery member whereof, thy ho-
ly spirite may continually abide, &
dwell, in such sort as wee may be a-
ble to overcome the euill desires
of our flesh, which euer rebell a-
gainst the spirite, that altogether
dying vnto sin, wee may liue vnto
thee. Let not the concupiscences
of the flesh, the lusses of the eyes,
nor the pride of this transitory life,

Godly prayers.

draw vs away from thy obedience. Neither let the malice of satan, or tyranny of his members, pull vs away frō that good profession, that we haue professed in thy name.

But so mightily increase in vs a sure faith in thy promise, that wee may be able to ouercom the world, and euery aduersaries power, that listeth vp it selfe against thee, and thy euerlasting trueth. And seeing it pleaseth thee to try our faith by sundry both inward and outwarde afflictions; make our faith stronger then all afflictions, that wee abyding fast grounded in thy sonne Christ and continuing stedfast vnto the ende, wee may at the length by thy grace, obtaine the crowne of immortalitie promised. That which is vnpossible to vs by frailty of our nature, make possible to vs by thy grace, that vtterly abandoning our selues with all that pleaseth flesh and blood, wee may
yeeld

yeelde all our affections captiues
vnto thee O Christ our king. Thou
hast deliuered vs from the bon-
dage of sinne, vouchsafe to make
vs the seruants of righteousness.
Thou hast vanquished all princi-
palities and powers, and hast made
a shew of them openly, and hast
triumphed over the in the crosse.
Keepe vs (most mighty Lord and
Saviour) that we may no more be
subiect to their tirannie. Thou
hast washed vs, suffer vs no more
to bee defiled. It is thy free grace
that hath begunne our deliuerance:
goe forth (O Lorde) and ende our
bondage. Performe in vs the good
work thou hast begun. Thou hast
made vs able to will, make vs able
to performe, that every one of vs,
our Princes, our Nobles, our Pa-
stors and people, each in our cal-
ling setting to our handes to the
building vp of thy Church, and dri-
ving backe the enemy, the ruines

Godly prayers.

thereof may hastily be repaired, & the enemy vtterly vanquished and ouerthrown, that thou O Christ alone maiest raigne in thy Church, and we may walke before thee our king, in all singlenes of heart, and humblenes of minde, in al faithfulness, obedience and loue to thee our God and our neighbours, that with patience possessing our soules, and with a liuely faith overcoming all the impediments of this sinfull world, wee may be readie with our lampes burning, to enter with thee the heavenly bridgroom, into the glorious bride-chamber of thy euerlasting kingdom, where all teares beeing wiped from our eyes, wee may sing vnto thee that newe song which none can sing, but those that are deliuered from the earth, and are clothed with the pure raines of thy righteousness. To thee, O eternall sonne of God, with the father and the

the holy Ghost, bee all honour and glory and kingdome, dominion and power, for euermore. Amen.

Another prayer.

O Lord teach me my lesson da-
lie out of thy statutes, that I
may learne to loue and feare thee.
Direct me in thy trueth that I may
walke in thy pathes all the dayes
of my life. Gather my soule into
thy garde, and defende me against
mine enemies. Stir mee vp to sette
forth thy praises for euer.

Haue mercie O Lord vpon thy
seruant, haue mercy vpon mee: I
am thine, and thou art God for e-
uer, teach me thy statutes.

O Lord come to me, abide with
me, and depart not from me: but
let thy good spirite euer dwel with
mee, so shall I praise thee in the
middest of the congregation.

Thy praises O Lord, shall euer
be in my mouth.

Godly prayers.

*A prayer for women that are in
travaille of child.*

O Lord our God, great & wonderfull are thy works, and thy power ouer all thy creatures, who in their first creation, with such wisdom and perfection, diddest frame man and woman, according to thine owne similitude and likeness, that they might be paternes of thy iustice, holines, and euerlasting goodnes: creating them without any tainte of sinne and imperfection, so as neither sicknes, nor death could lay any hold of them, till by their owne fault, through disobedience, they fell from that happiness, and so were made subiect to that seuerer sentence of death & all other miseries: that man in the sweate of his face should eate his bread, that hee should labour and toyle all the dayes of his life, and with care and sorrowe maintaine him-

himselfe, and those that should be
giuen him: that the women in their
conceptions and bringings foorth,
nursing and nourishing vppē their
young ones, should endure many
sorrowes, their seede and concepti-
on, being tainted through original
corruption: and therefore subiect
to death and desolation. Lorde (I
poore wretch that I am) that feele
the accomplishment of thy sen-
tence in my selfe, by the curse that
all Adams posterity incurred, and
haue beene and am in great paines,
feares and sorrowes: I beseech thee
haue mercy vpon me, and streng-
then thy handmaide, that putteth
her trust in thee, that as thou hast
kept me, even vntill this time, and
hast vouchsafed me this blessing of
the fruite of the wombe, that I
should both conceiue, and retaine,
& nourish that thou hast wrought
in mee till this time, so now
it will please thee of thy greate

Godly prayers.

goodnes, that I may bring it forth,
and nourish it vp to thy glory.

Giue mee grace, that the more
corruption I feele in my selfe, and
knowe to bee in the fruite of my
wombe, I may be the more carefull
to doe my duetic, vsing all those
good meanes that becommeth a
good mother, and that thou hast
appointed: that that newe birth
which is not of the flesh, but of the
spirit, may be wrought both in me
and mine, whilst thou thy selfe
shalt worke according to thy pro-
mise also, by the ordinary, ministe-
rie of thy worde and spirite. And
now good Lord, albeit in this cor-
ruption of Adam, flesh bringeth
forth nothing but flesh, that is to
say corruptiō, which is enmity to
thee and against thy spirit, yet thou
that didst vouchsafe to take our
nature on thee, the whole lump,
that shold be ingrafted by thy spi-
rite, that were thine owne children
giuen

giuen thee out of the world, and be-
loued of thee before the worlde
was, and I beseech thee sanctifie the
issue of thine owne praise. As it is
borne within thy couenant, which
is a speciall token of thy fauor ha-
uing Christian parents, so Lorde
seale thy fauour further by an ho-
ly education, that it may bee con-
firmed in thee, that as it shall grow
in yeeres, so it may growe in the
knowledge of thy will, more and
more to feare thee, to beleue in
thee, and to obey thee. O my deere
God, graunt these thinges, I hum-
bly beseech thee, most miserable
woman, euen for Iesus Christ his
sake, my sweete Saviour and Re-
deemer. Amen.

A prayer after their deliuerance.

O Father almighty, and God of
all glory, which in great mer-
cie doest deale with vs, giuing vs

Godly prayers.

all good things, that we hold not
withstanding our sinnes prayse
thee, in thy manifold benefites. I
giue thee most humble thanks, that
thou hast so tempered thy iudge-
ments, that euermore thou remem-
berest thy mercies: for even in this
deliuerance, I fee'le thy singuler
hand sharpe to reuenge sinne and
transgression, and yet gracious in
supporting my infirmities: thou
couldst haue killed me, but thou
hast spared me, my Torrowes were
great, but thy helpe was ready, and
now thou hast blotted out the re-
membrance of my paine, with this
comfort, *that a child is borne into the
worlde.* Good Lorde I beseeche
thee, make mee thankfull for these
manifold mercies. And heerein as
thou hast communicated thine own
name to vs, and doost teach vs of
thy loue, by the loue thou workest
in vs to wardes the children of our
bodies, giue me grace that I may
fee'le

feele it, to be assured of it when all shall cease. And give all women grace, which haue beene beholders of this thy loue in mee, that they may learne to call vpon thee, to bee thank full for the like mercies, that they may cast off all prohaue and irreligious contempt of thy goodnes, to loue thee and walke as in thy sight, in all sobriety, chastitie, & godlines, being dutifull to thee, and to their husbands, good Lorde grant this, I humbly beseech thee, for Iesus Christ his sake, Amen.

*A prayer before any Parliament,
assembly, or counsell.*

O Lord our God, the onely wise and euerlasting: who hast all things in thine owne handes, and goerdest every creature according to thy good pleasure and wisdom: We that are heere gathered together, to consult and aduise of
the

Godly prayers.

the most waighty causes, that fall
out amongst men, both cōcerning
Church affaires, and also affaires of
the common wealth; we acknow-
ledge, that there is vtterly no wise-
dome, knowledge, light, or vnder-
standing in vs, whereby any thing
should be rightly ordered, vnlesse
thou in thy singuler mercie, take
pitty vpo vs, vnlesse thou reforme
our iudgements, and reueale vnto
vs the secrets of thy will. For alack
O Lord, we feele in our selues our
owne corruption, how easily wee
are caried into all hatred of thy
light and trueth, how ready we are
to steale away thy glory, and to at-
tribute all wisdomē to our selues,
and though wee speake not with
our mouthes, yet wee thinke with
our hearts, and declare with our
deedes, that we are wiser then thy
word, and therefore we refuse thee,
and the wisdomē that is from thee.
We establish iustice (as we thinke)
by

by our owne rules, and would order thy Church, and spouse, by our decrees and ordinaunces, and so wee peruert all religion, and care no whit for true pietie and godlines, wee turne all into a ciuill course, and thy wayes are not regarded of vs. This is the cause, that of all other things wee haue most care of our selues, of our owne affaires, and to promote our owne profits. But good Lord, we humbly cast downe our selues before thee, confessing our finnes and great offences. Lay them not to our charge, but for thy names sake shew thy fauour to our Prince, to vs, and this whole assembly, that we may feele thy blessing, in thy gracious presence amongst vs. Before all things giue vs grace, truely to humble our selues, to weepe, for our former negligences, and greuous offences. Let thy booke be open amongst vs, and let thy mouth be asked of all the matters

Godly prayers.

ters and doubts, that shall bee dealt in by vs. Let thy matters haue the first place, as it is moete, that from the establishing of true religion, of thy sincere worship, of the euermlasting discipline sette downe by him, that was most faithfull in all his wayes in the gouernement of thy house, may flow the safetie of her maiesties royall person, the continuance of peace and vnitie, amongst all the faithfull and the whole prosperitie of thy people.

And though (O Lorde) errors be olde, and falshood hath beene from the first transgression, and men are naturally bent to applie themselves, as they thinke shall be safest for them, to flatter, lye, and dissemble, with all dallying, deceites, and colours, to maintaine that which agreeth best with their appetites, yet good Lorde let thy light breake forth to scatter all darknesse, & make it of such force,
that

that the mouthes of all her enemies may be stopped. Thou seest what the wicked seeke, and thou knowest their secret inuentions, but they that are come hether with any other then holy seete, to enter into this graue and most honourable assembly, with any other purpose, then to further thy glorye, to speake the trueth simply, and to do most faithfull and loyall seruice, for our Soueraignes safetie, descry them O Lord, & set a marke ypon their faces, & when they shall take subtilc counsell, let them be taken in it themselves. Strike them with a dysline, and make their tongues to foulder. Let their memoryes faile them, and all their wisdom be made madnes, that their shame and iniquitie may be laid open.

And (good Father,) leade thy seruants into all trueth: Give them the wisdom of thy spirite, courage and constancie, to further
ther

Godly prayer

ther all good causes, and to be zealous for thy glory . Open their eyes, that they may see the euils, both of the Church and common weale, and when they shall see them, giue them grace to be faithfull to amend them: they cannot but see (O Lord) how wicked men, such as are without a God in the world, such as are vnfound & corrupt, haue no sincerity, iudgement or discretion, haue no spiriual feeling, nor experience of thy goodnesse, such as are bastard and counterfeite Ministers, idolatrous Papists and filthy liuers, theeues and robbers, fickle-headed, and far vnmeet to be set in thy watch towers, cruell raueners, idle belly gods, vnmercifull deceiuers, buyers, and sellers, sleepe watchmen and idle sheep-heards, swine and boares are entred into thy vineyard: they cannot but see howe they haue invaded thine inheritance, They cannot

not but see the ruines of thy Church, her walles beeing neuer looked vnto, not onely many gaps being in her hedges, but her hedges beeing quite taken away, her wastes appearing pittifull by the trampling of all incommers: filthy men and heretiques rooting vp all, the heads of her tender and naturall plants being brused, yea, the whole vineyard beeing corrupted and poysoned with weedes, and sundry noysome seeds of infection. And when any good plant be-
 ginneth neuer so little to sproute vp in any corner, it is by and by nipped in the head. If in any place by the trauels of a few, of thy most faithfull and painefull, there appeare any blessing, by & by they are quarrelled with, and remooued by such as seeke her vtter wast and desolation. Strengthen vs therefore O Lorde our God, that wee may ioyne hearts and handes together
 • against

Godly prayers.

against all this wicked brood, that we may stand for thine honor, who hast honoured vs: and for our princes safetie, whome thou hast made a mother of thine Israel, whose life thou hast prolonged, that in the profession of thy gospel, her hand shoulde finish thine owne worke, that in her dayes these Foxes and noysome beasts, these foule birds of an vncleane cage, might be chafed and driuen nway. And seeing thou hast called her, together with vs her highnes States, to the excellent knowledge of thy will, what other recompence can wee yeeld thee, then to receiue thy son our glorious king, as our chiefe & spirituall head, to take his yoake vpon vs, and to bowe downe our neckes to his seruice? Wee did beare, O Lorde, the vnsupportable yoke of Antechrist, we were spoyled not onely of thy knowledge, of faith and obedience, and other inestimable

estimable and spirituall riches, but also of our goods, of our lands and possessions, they possessed the fattest places, and the most richest soyles of all the land, they had our eare-ringes, our Jewels, and our chaines, the most precious things of the earth. And this they got by selling our sins, For there was no sin, were it little or great, but they made vs to pay dearly for it. They led vs as they listed, and we were slaues to their willes: and shall we not now O Lord; beare thy sweete and light yoke: Shall not thy gentle hand leade vs, that hath deliuered vs from all these oppressions? Shall we be now prodigall to Antechrist, and lesse liberall to thee? Shall wee beare more with his tyrannie, then with thy mercifull lenitie? O touch our hearts, that wee may kisse that hand; which though it smite vs, yet being thy children, it smiteth vs for our good and for
our

Godly prayers.

our saluation. Let vs O Lord, bee quiet vnder this gentle rod.

Indeede it is a rod of yron, and it is a yoke, that will bow downe the sturdiest sinowes of al the wicked, though they conspire of breaking his bondes, and casting them from off their neckes and shoulders, yet thou hast sworne by thy holinesse, that he shall raigne, he is thy everlasting sonne, and all Kinges must bowe vnto him: but hee ruleth thy children in the spirit of meeknesse. His throne is compassed about with righteousnesse, & truth is the pilier of his chayre. Teach vs therefore good father, to beare his rule, and make vs subiect to his will. Suffer not Antechristes officers to rule ouer vs, though our vnthankfulnesse be great, and wee haue deserued all thy iudgements.

Throw downe the thrones of all proude Antechristes, that are set vp against his, to invade vpon his
inhe-

inheritance. Make thy Ministers
to flourish. Establish thine owne
iurisdiction amongst thine owne
officers, let them beare thy keyes
to whom thou hast committed the
trust of them, and let al thy sworne
enemies bee put to flight. Shippe
them ouer to Rome, from whence
they came, and let their habitation
be in that vncleane seate of abho-
mination.

And as for the common wealth,
O Lord, giue vs grace, that religion
and godlynesse going before, iu-
stice, and peace may followe: that
wee may by thy assistance make
such wholesome lawes, as may bee
for the wealth of the whole lande,
that we' may make them, to keepe
them first our selues, and then to
see them well executed for the pre-
servation of the whole body, a-
mongst al others. Thou see'st lord,
howe the common-wealth doth e-
uen fall as it were with thy church:
these

Godly prayers.

these twins, they dye together, because they were borne together. O Lorde quicken the Church, and quicken the common wealth, that they may laugh and flourish together. For if thine wholesome word of peace & saluation were knowne as it ought to bee throughout the lande, if thy deere sonne were admitted to rule, and his order of gouernement were established, there must then needes flowe forth into the common-wealth many happy blessings: trueth and righteousness should kisse each others, oppressions, blood-sheds, murthers, robberies, whoredomes, pride and vanities, swearing, blasphemie, & rebellion, against the which loosenes of life, & naturall corruptions hath brought in, seeking out infinite vanities, strange fashions, riotousnesse, and prodigalitie, should then cease, and we should see these confusions remooued. Turne vs therefore

fore vnfaignedly vnto thy selfe.

Giue vs grace to weepe much,
because wee haue sinned much.
Raife vs vp againe, and accept vs
into thy gracious fauour, that thy
iudgements that are already en-
tered, may be called backe, and wee
may aunswere the hope, that all
this lande hath conceyued of this
high meeting and assembly, that
promissions may bee made for the
bettering, and better continuing of
thy seruice and worship, & for the
good and common wealth of the
whole people, against the guiles
and falshoods of men, in their sun-
dry wastes and oppressions, taking
out the bowels of the Common-
wealth, without pittye and mercie,
against grinding the faces of the
poore, and oppressing the father-
lesse and widowes, against making
of Lawes to serue particuler mens
humors, to fill their owne purses
with robbetrie and spoyle, against
the

Godly prayers:

the vanity, licentiousnes and lewd-
nesse of these vnreformed times,
that care not howe they walke in
thy presence. Giue vs true humi-
litie, that we may auoyde all vaine
iangling, and submit our selues, to
that which shall bee approoued to
thee and thy euerlasting word.

Graunt these things we beseech
thee for thy sonnes sake, our
Saviour and Redeemer,

Amen.

FINIS.

ABCDEFGHIJKLMNOP.

all whole leaues.

Imprinted at London for
John Harrison the younger, dwelling in
Pater-noster rowe, at the signe
of the golden Anker,

1601.

wd-
nes,
in
mi-
aine
t, to
d to

h

for

P.

or

ss